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THE BIBLE

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# THE BIBLE IN THE WORLD



A Record  
of the work  
of the  
British and  
Foreign  
Bible Society

Volume XI  
1915

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# INDEX

*The names of contributors of articles are printed in italics*

- Aberdeen**, Marquis of, 48  
**Abroad with God's Book**, 275  
**Abroad with the colporteurs**, 138  
**Abyssinia**, new dépôt and Bible work at Adis Ababa, 76, 196  
**Abyssinians**, for, 211  
**Adams**, *Mr. Stephen B.*, 181  
**Adelaide** friend repeats his generous offer, 101  
**Adis Ababa**, new dépôt and Bible work at, 76, 196  
**Africa**, South, war circulation in, 47, 167, 215, 245  
**Africa**, West, *Rev. A. W. Banfield's* appointment, 172  
**After Nine Years**, 198  
**Aiken**, *Rev. James*, 43  
**Alberta**, lady's gift from, 24  
**Algiers**, annual meeting at, 166  
**Allahabad**, new Bible House opened, 53  
**Amazon**, a floating Bible House for the, 209  
**America**, South, and the war, 161  
**American Bible Society** report, 171 ; **Monthly Record**, 267  
**American Sunday Schools** and prisoners of war, 196, 219, 243  
**Amundsen**, *Mr. Edward*, 271  
**Annam**, colportage in, 23  
**Anniversary meetings and sermons**: announcements, 99, 101, 173 ; annual meeting speeches, 122  
**Anonymous donations**, 283  
**Arabic reference Bible**, completion of, 171  
**Ark**, laid up in the, 241  
**Armenian refugees** at Port Said, 244  
**Australia**, West, Auxiliary, 190  
**Australian contingents** at New South Wales, 94, 188, 214 ; at Victoria, 237 ; at Port Said, 214, 244  
**Auxiliaries** at home and abroad, 135  
**Azimgarh**, selling Gospels at shrine near, 71  
**Badal**, Colporteur Benjamin, attacked by robbers, 240  
**Baker**, Ernest, as colporteur in Manitoba, 240  
**Banfield**, *Rev. A. W.*, his appointment to West Africa, 172  
**Banfield**, *Rev. A. W.*, 225  
**Bankers**, the Society's, 171  
**Barranquilla Steamship Company** and colportage, 166  
**Begg**, *Mr. T. D.*, returns to China, 120  
**Belgrade**, among wounded soldiers in, 46, 244  
**Bemba Testament**, 203  
**Berbec** Auxiliary anniversary, 70  
**Berlin**, six months' issues from, 219  
**Berlin**, war supplies and editions from, 28, 46, 52, 100, 148, 188, 219, 267  
**Bible** for the Hakkas, 90  
**Bible House Afloat**, 209  
**Bible** in four more languages, 76  
**Bible** in Italian, 105  
**Bible** in Russian, 31  
**Bible** pierced by German shell, 214  
**Bible-reading unions**, 77  
**Bible-sellers**, with our, 115  
**Bible Society's income and expenditure**, 105  
**Bible Society's principal dépôts**, 112  
**Bible Society** and the war, 3, 4, 23, 28, 46, 51 ; (a million and a half Testaments and Gospels) 52, 72, 75, 76, 94, 99, 100, 116, 117, 134, 139, 148, 167, (two million circulated) 171, 172, 173, 188, 192, 214, 219, 221, 237, (three million copies issued) 243, 244, 245, 251, 253  
**Biblewoman Naomi** in the Punjab, 240  
**Binding record**, a two months', 219  
**Blind**, Welsh Bible for the, 76  
**Bohemian New Testaments** for students, 173  
**Bombay**: almshouse class and the war, 23 ; Bible work at ccoa-nut fair, 253 ; Bible meetings, 262 ; the Bible in schools, 263  
**Bondfield**, *Rev. Dr. G. H.*, 206  
**Bondfield**, *Rev. Dr. G. H.*, some statistics from, 267  
**Bor** dialect of Jieng, St. Luke in, 190  
**Brahmin's testimony**, 283  
**Brazil**: Portuguese revised Bible, 5 ; war and finance, 23  
**Breadth and Length and Height and Depth**, 73  
**Brighton friend's gift**, 71  
**Bromsgrove Auxiliary**, 53  
**Buenos Ayres**, successful colportage at, 23  
**Burma**: Bible-selling tour, 239 ; progress and problems, 48  
**Busra**, with the troops at, 245  
**Butler**, *Mr. A. E.*, on furlough, 120  
**Buxton**, *Sir T. Powell*, the late, 269  
**Buxton**, Viscount, Patron of the Cape Auxiliary, 144  
**Caen**, distribution in war hospital, 188  
**Canada**, for the soldiers of, 253  
**Canada**, Gospels for immigrants into, 71  
**Canada**, *Rev. W. B. Cooper* visits Auxiliaries in, 262  
**Canadian lady's gift** for Braille Gospel, 144  
**Canadian Presbyterian Mission**, and the Bible Society, Korea, 10, India, 262  
**Canadian's experiences** in the Boer war, 238  
**Canton dépôt**, flooding of, 221  
**Canton**, *William*, 31, 54  
**Cape Auxiliary** annual meeting, 191 ; secretary for, 96, 120, 284  
**Cape contingent**, Testaments for the, 245  
**Carol** of the kings, 14  
**Catholic Truth Society** editions, 100  
**"Central Africa"**, 283  
**Central European Agency**, circulation in, 148  
**Ceylon**, annual meeting at Colombo, 23, 101 ; circulation, 29, 94 ; colportage in Kandy, 70 ; for prisoners, 245  
**Chile**, effects of the war in, 23  
**China**: the situation, 17 ; circulation, 28, 196 ; the outlook, 206 ; Highland Clans in South-west China, 271 ; some facts and figures, 267  
**Chinese testimony**, 154  
**Christian missions** in Madagascar, 119  
**Christmas Antiphones**, 269  
**Church Army** war hospital, Caen, 188  
**"Church Family Newspaper"**, 76  
**"Church Missionary Gleaner"**, 71  
**Church**, *Mrs. W. H. L.*, 233  
**C.M.S. "Gazette"**, 24, 263  
**Cloud and the sea**, 49  
**Colombo**, annual meeting at, 93, 101  
**Colporteurs**, abroad with the, 138  
**Colporteurs** and Biblewomen supported by special gifts, 148, 166  
**Committee**: New Year meeting, 30 ; the Society's new, 143  
**Common Prayer**, 20, 47, 67, 84, 104, 143, 160, 187, 205, 236, 250, 283  
**Crosland**, *Mr. K. F.*, resignation of, 192  
**Crossley**, *Rev. J.*, appointed District Secretary, 216  
**Dalgetty**, *Rev. W.*, and Bible work in the Punjab, 96  
**Damascus colporteurs**, 47  
**Darjeeling** women and the war, 70  
**Darlow**, *Rev. T. H.*, 1, 25, 49, 73, 97, 145, 241, 265  
**Demerara Auxiliary**, 190  
**Dépôts**, Bible Society's principal, 112  
**Dring**, *Rev. T.*, appointed district secretary, 216  
**Durham**, Bishop of, and the crisis, 3  
**Dutch Guiana**, in, 43  
**Eekhoff**, Pastor Kr. Mart., the late, 24  
**Egypt**, war distribution in, 47, 188  
**Ekaterinberg**, Bishop of, visits wounded soldiers, 53  
**Eldridge**, Mr. Tilden, ordained, 96  
**English Bible**, A.V., curious misprint in, 230  
**English Bible** in Ionic type, 30  
**English New Testament**, new pocket edition of, 30  
**Europe**, before and during the war, 3, 4  
**Export**, Scriptures for, 139  
**Faithful and True**, He that sat thereon was called, 217  
**Fifteen hundred Miles in Venezuela**, 181  
**Fiji New Testament** reprint, request for, 166  
**Fiji**, power of the Book in, 29  
**Finance**, 99, 135, 195  
**Floti Bibles** for Swedish Mission, 76  
**France** behind the battle-line, 102 ; colportage in war time, 4 ; war circulation, 4, 167, 188  
**Francke**, *Dr. A. H.*, and Tibetan translation, 120  
**Fries**, *Dr. Karl*, 140  
**Fusion of Dialects**, 270  
**Ganda Bible** and medicine, 93  
**Georgian version**, demand for, 116  
**German Christians** in Berlin and the war, 46  
**German prisoners** of war, among, 46, 148, 167, 168  
**Germany**, war issues and circulation in, 28, 30, 46, 116, 148, 167, 188, 219  
**Gibson**, *Rev. Jesse*, 253  
**Gifts**: special, 71, 95 ; special, for war work, and letters, 238, 281  
**Gladstone**, and the Bible Society, 51  
**"Gleanings 'Stamp Corner'"**, 71  
**Glover**, *Mr. T. R.*, speech, 123  
**Gordon Memorial Sudan Mission**, 190  
**Gospels** for Italian troops, 251  
**Grants** on "missionary terms," 239



# Index

Greek Patriarch and the New Testament, 267  
*Grierson, Sir George A.*, 199  
 Groningen, Gospels for soldiers at, 46

**Hakkas**, Bible for the, 90  
 Hamadan, Presbyterian mission collection at, 263  
 Hand of God, at the Right, 97  
*Hayward, Rev. E.*, 238  
*Heine, Dr.*, 6  
 Here and There, 70, 93, 166, 190, 239, 262, 282  
 Hertfordshire collector's box, 120  
 Highland Clans in South-west China, 271  
 Highway Bible Mission and the war, 214  
 "History of Christian Missions," 282  
*Hobbs, Mr. Thomas*, 65, 113  
 Hodgson, Rev. T. R., agent Constantinople, 4, 48, 72, 94, 100, 149, 189, 221, 244  
 Holland, among Belgian refugees in, 116  
 Holy Synod and Russian Scriptures, 52  
 "Home Words," 281  
 Hugo, Victor, and the Bible, 15  
 Huss Quincentenary, 173

**Do** (Union) version, popularity of, 263  
 Income? how does the Society spend its, 195  
 India: Bible meetings, etc., 93, 262; missionary campaign, 70; Bible in schools, 282  
 Indian banker's generous offer, 263  
 Indian Version 200 years old, 37  
 Issues, 75, 134, 139  
 Italian, the Bible in, 105  
 Italian colporteurs on military service, 172, 215, 281  
 Italian reservists in South America, 238  
 Italian troops, Gospels for, 251  
 Italy: spy-fever in, 172; war circulation, 167, 172, 221, 238

**Japan**, Bible for Coronation of Emperor of, 196  
 Japan: circulation by three Bible Societies, 232; for sailors and soldiers, 23; Scriptures for prisoners, 240; sick and wounded, 23, 117; with the Gospel, 230  
 Japanese colporteurs' requests for prayer, 197  
 Japanese in Vancouver, among, 155  
 Java—The Pearl of the Far East, 109  
*Jayne, Mr. A. G.*, 15, 119, 178, 193, 209, 217  
 Jerusalem depôt and the war, 116  
 Johannesburg: Y.M.C.A. and Testaments for soldiers, 47; depôt circulation, 283  
*Jones, Rev. E. Pryce*, 39  
 Joubert, Rev. D. S. B., appointed secretary at Cape Town, 284  
 Jungle Tribe, for a, 85

**Kamba** version, 196  
 Kandy, Ceylon, colportage in, 70  
 Karuakama, Bible Society sermon at, 262  
 Kashgars, Testament for the, 137  
 Kershaw, Mr. S. W., the late, 120  
 Kikuyu New Testament and its translators, 100  
*Kilgour, Rev. Dr. R.*, 246  
 King George's Hospital, New Testaments for, 173  
 Kissing the Book, 193  
 Koran, Translations of the, 279  
 Korea: circulation, 53, 149; colportage sales, 239; from Korea, 10; the Bible in schools, 149  
 Korean excuses, 65; Korean Christians and colportage, 101; Korean generosity, 113; Korean life-stories, 256  
 Kuvu version of St. Matthew, 85

**Lagos**, with the Gospel in, 174  
 Lamplough, Mr. Williamson, speech, 122  
 Languages—Somali, 7; six new, 76; Kuvi dialect, 85; nine new, 133; "Table of Languages," 134  
 Latin America Conference, 186  
*Lawrence, Mr. A.*, 117  
 Life Member of the Society, youngest, 240  
 Lishon, revolution and our depôt in, 166  
 Livingstonia Mission, Bemba Gospels for the, 4  
 London binding record for two months, Society's, 219  
 L.M.S. Papua mission and Bible Society, 190

**Macgregor, Sir William**, appointed Privy Councillor, 48  
 Madagascar, Christian missions in, 119  
 Madrid depôt, 70  
 Madura, among Indian students at, 23  
 Makushin, Mr. Peter, the Holy Synod honours, 48  
 Manchuria, war and economy in, 23  
 Mandeville Convention Prayer Union, gift from, 221  
 Marks, Dr. J. E., the late, 284  
 Mashonaland—the Fusion of Dialects, 270  
 Matters of Moment, 3, 28, 51, 75, 99, 139, 147, 171, 195, 219, 243, 267  
 Melbourne, among the troops in, 237  
 Mengo, Uganda, Gospels for Indian soldiers at, 188  
 Mesopotamia, in, 247  
 Middleton Tyas Church, epitaph in, 213  
 Misprint, curious, in English A.V., 220  
 "Missionary terms," grants on, 239  
 Missionary translators, for, 246  
 Missions to Seamen and a war grant, 46  
 Modern Religious Movements in India, 199  
 Mofu, on the River, 57  
 Mombasa Swahili, Old Testament printed, 5  
 Mongolia, Mr. Almbad's journey in, 72  
 Montgomery, Bishop, and the Bible Society, 76  
 Moorhouse, Bishop, the late, 144  
 Moravian Church, annual sermon in, 173  
 "Morning Post," war incident from, 46  
 Morocco, in North, 228  
 Morrison, Mr. M. A., retirement of, 88  
 Moslem baptized at Peshawar, 24  
 "Moslem World," 279  
 Mundari Bible, Dr. Nottrott and the, 48  
 Murray, Sir James, the late, 216  
 Mussoorie, Bible-meeting at, 282  
 Mynhardt, Rev. C. F., and the Cape Auxiliary, 96, 120

**N.B.S.S.** and Gospels for Italian troops, 172  
 Nepali Bible and Church of Scotland Mission, 190  
 New Brunswick, along a railway in, 6  
 Newbury, war distribution at, 23  
 New South Wales Expeditionary Force, 94, 188, 214  
 New Zealand, for Maori soldiers in, 52  
 New Zealand, report from, 245  
 Nigeria, Northern, Sura Tribe in, 258  
 Nigeria, wit and wisdom from, 165  
 Niue's loyalty and the Bible Society, 29  
 North India Auxiliary annual meeting, 93  
 North Morocco, in, 228  
 Nottrott, Rev. Dr., and the Mundari Bible, 48  
 Nupe New Testament, 225  
*Nutter, Rev. H. Cecil*, 203  
 Nyanja editions for Nyasaland, 77  
 Nyasaland and the Bible, 151  
*Nyasaland, Bishop of*, 151

**O Tarry** Thou the Lord's Leisure, 280  
 Onitsha, a contribution from, 263  
 Ootacamund, Bible Society anniversary at, 190  
*Organe, Rev. W. F. H.*, 85  
 Otago Bible Society, 30, 149  
 Oxford, Bishop of, experience in France, 94

**Paarl**, stamps and gift from, 71  
 Pacific Islands, Scriptures sent out to, 29  
 Packing-cases, cost of, 76  
 Palmer, Rev. E. Reeves, the late, 192  
 Panama Canal, on the, 166  
 Panama-Pacific Exposition, 139  
 Papua, translator in, 39  
 Parable of flowers, 54  
 Parkin, Mr. G. R., speech, 124  
*Parrott, Mr. F.*, 230  
 Parrott, Mr. F., on furlough, 264  
 Pearl of the Far East, 100  
 Penninga, Mr. Paulus, and his work, 284  
 Persia: perils of colportage, 47, 240; with the Bible, 79  
 Personalalia, 2, 48, 72, 96, 120, 144, 192, 216, 240, 264, 284  
 Pietermaritzburg, Testaments for German prisoners at, 215  
 Pollard, Rev. S., the late, 269  
 Poor yet making many rich, 265  
 Pope on reading the Gospels in Italian, 11  
 Pope, his letter to St. Jerome Society, 147  
 Port Said, in the harbour of, 21  
 Port Said, snapshots at, 61  
 Portuguese revised Bible for Brazil, 5  
 Power of the Book, 131  
 Presbyterian Mission, Canadian, and Korean colporteurs, 192  
 Prisoners of war, Scriptures for, 23, 46, 94, 95, 100, 148, 167, 168, 188, 196, 214, 215, 243, 244. *See also* Bible Society and the war  
 Promise of spring, 56  
 Punjab, Biblewoman's experiences in the, 240  
 Punjab, pictures from the, 233  
 Punjab pundit and King George, 139  
 Punjab railway station, selling Gospels at, 96

**Quebec** Bible Society, annual meeting, 71  
 Quebec, Gospels for immigrants at, 71

**Rainey, Mr. W. H.**, ordination of, 120  
 Randell, Hon. George, the late, 264  
 Rangoon, Gospels for Turkish prisoners of war at, 188  
 Reckitt, Sir James and Lady, golden wedding of, 268  
 "Record," letter from the, 181  
 Report, points from our new, 133  
 Rhodesia, Northern, Bemba Gospels for, 4  
 "Rise up, O men of God!" 30  
 Ritson, Rev. J. H., receives D.D. degree, 147  
 Roberts, Lord, a reminiscence of, 5  
 Roman Catholics and war distribution, 23  
 Romany Version, a successful, 13  
 Ross, Dr. John, the late, 264  
 Royston, Bishop, the late, 72  
 Rumanian colporteurs and the war, 46  
 Russia: Bible, 31; circulation, 149; war distribution, 28, 52, 99, 116, 196, 243  
 Russian Prisoners of War Help Committee, grants to, 243; Russian Scriptures and the Holy Synod, 52; Russia's victory over vodka—and some results, 79

**St. Jerome** Society, new Pope's letter to, 147  
 St. Paul's Cathedral, annual sermon in, 101

# Index

- Salford Royal Hospital, soldier and his Testament at, 72  
 Scott, Rev. Harry, retirement of, 150  
 Scottish lady's gift for French Scriptures, 221  
 Serbian soldiers, among, 46  
 "Sermons in Stones," 78  
*Sewell, Mr. E. J.*, 37  
 Shanghai Missionary Conference, 142  
 Sherratt, Rev. W., Committee interview, 48  
 Siberia, free pass for colportage in, 197  
   war distribution, 4, 23, 168, 214  
 Siberian colporteurs and the war, 4  
 Siberian vignettes, 157  
 Sick and wounded in Japan, 117  
 Sidelights on the war, 23, 46, 94, 116, 167, 188, 214, 237, 281  
 Simla, annual Bible meeting at, 24  
 Simmons, Mr. H., the late, 264  
 Simpson, Canon, speech, 129  
 Slovenes and their Bible, 178  
*Smith, Mr. Sidney W.*, 57  
 Smith, Mr. Sydney W., sails for Brazil, 268  
 Snapshots at Port Said, 61  
 Society Islands, sales in the, 190  
 Solomon Islands, for the, 68  
 Somali—a new language, 7  
 South African Auxiliary secretary, 96  
 South America and the war, 161  
 South America, Italian reservists in, 238  
*Steven, Mr. Robert*, 228  
 Students, Scriptures for, 148, 173  
 Sunda Islands, in the Lesser, 222  
 Sunday Schools and prisoners of war, 196, 219, 243  
 Sura Tribe in Northern Nigeria, 258  
 Swedish Bible Society Centenary, 140, 220  
 Swedish mission at Matadi, Fioti Bibles for, 76  
 Tagalog Bible revised and printed, 76; reference Bible completed, 173  
*Taylor, Rev. A.*, 78  
 Testament for the Kashgars, 137  
 Theological students, Scriptures for, 173  
 Things which cannot be shaken, 1  
 Thou God seest me, 169  
 Throne, I saw a Great White, 145  
 Toaripi New Testament, 29, 39  
 Translations of the Koran, 279  
 Translator in Papua, 39  
 Trinidad Auxiliary annual meeting, 262  
 Turkey, the Society's work in, and the war, 4, 48, 72, 94, 100, 149, 189, 221, 244  
 Uganda: coronation of King, 144; curious heresy, 93; "two-man loads," 77; wounded Indian soldiers at Uganda, 281  
 Ganda Gospels for soldiers at Mengo, 188  
 Universities' Mission, Chinyanja Testaments for, 283  
 University students, Bibles for, 148  
 Uttlev, Rev. F., returns to England, 268  
 Valparaiso Union Church collection, 263  
 Vancouver, among Japanese in, 155  
 Venezuela: 1,500 miles, 181; sub-agent's tour, 23  
*Vesey, Rev. F. G.*, 256  
 Vice-Presidents, our new, 130  
 Victoria, among Australian troops in, 237  
 "Voluntary Helpers," 195  
*Walker, Rev. R. O.*, resignation of, 268  
*Walker, Rev. R. O.*, 251  
 War, the Bible Society and the, 3, 4, 23, 28, 46, 51; (a million and a half Testaments and Gospels) 52, 72, 75, 94, 99, 100, 116, 117, 134, 139, 148, 167 (two million circulated) 171, 172, 173, 188, 196, 214, 219, 221, 237, (three million copies issued) 243, 244, 245, 251, 253  
 War Library, distribution through the, 72, 282  
 Water and wayside, by, 34  
 Welsh Bible for the blind, 76  
 Wenli Company of Revisers, 142  
 West Africa, Rev. A. W. Banfield's appointment, 172  
 Westminster Abbey, Annual Sermon in, 48  
 Where does the Bible Society get its Income? 195  
 White, Mr. Thomas, bequest, 53  
 Why art thou cast down, O my soul? 25  
*Williams, Rev. W. H.*, 109  
 Wit and wisdom from Nigeria, 165  
 Wolverhampton Centenary, 274  
 World's Bible Congress at San Francisco, 30, 139, 219  
 Young, Rev. A. W., on furlough, 96; speech, 126

# The Bible in the World

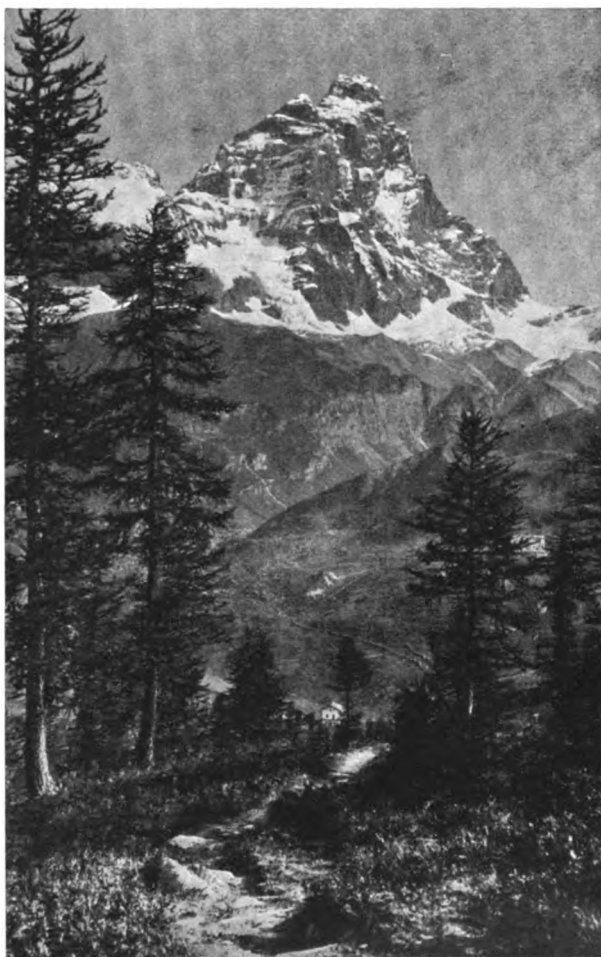
Things  
which  
cannot  
be  
shaken

PEOPLE who have passed through it tell us that no other human experience is so shattering as a great earthquake—when suddenly the solid ground rocks and heaves underfoot. During these last months we have been living amid a moral earthquake. To describe the upheaval we have to borrow words of apocalyptic warning: "Nation shall rise against nation, and kingdom against kingdom." The prophecy of Scripture is fulfilled: *Yet once more I shake not the earth only, but also heaven.* In this terrible day of the Lord men's hearts are failing them for fear, not merely because half the world is convulsed in deadly conflict, but because the foundations of their own spiritual city threaten to crumble away.

For many a year we have been building upon what we took to be solid axioms and postulates of human nature; and now these immutable things themselves seem ready to dissolve, like faces in a dream. How remote last midsummer seems now! So much has happened since then. The aspect of life is altered. Already we look back at things before the war almost as Noah in his later years must have looked back at things before the flood. We are in a strange, new world, only half realized. And in the removing of those things that are shaken, we become aware that not a few of our cherished illusions and superstitions have collapsed into ruin and vanished away.

A few months ago, for instance, people used to insist that education was the grand panacea to cure the evil and misery of mankind. To-day they have learnt how scientific resourcefulness can combine with primitive cruelty; they see that the best-educated nation in Europe can be also the most barbarous. A few months ago enlightened people considered Satan to be only a medieval legend. To-day they confess that there must be a devil, to account for so

JANUARY 1915



THE MATTERHORN FROM  
THE ITALIAN SIDE.

Photo by  
D. McLeish



## Things which cannot be shaken

much naked and open devilry. A few months ago people took for granted that what they called "progress" was the inherent law of civilization. To-day they begin to suspect that this faith in progress rests on nothing more than a superstition that—as Mark Pattison puts it—the  $(n + 1)$ th century must always be better than the  $n$ th. A few months ago people were pursuing a social ideal which promised the greatest comfort to the greatest number. To-day they are learning afresh how noble is the fortitude to undertake hard things, how good it is to endure hardness in a sacred cause—"to fight for human dignity systematically outraged, for human rights mercilessly trodden underfoot." A few months ago multitudes of Christians assumed that the world could be redeemed by means of conferences and committees and conventions. To-day we are thrust back upon one ultimate fact, that the world is only redeemed by sacrifice and tears and blood.

Perhaps we all needed these stern, heart-shattering lessons. There is a mystical saying of Plato's that "the art of measurement would save the soul"—the power, that is to say, to distinguish aright between the transient and the enduring, between what is of no account and what matters at last. Perhaps in no other way could Christ recall His Church to *those things which cannot be shaken*, because they remain rooted and grounded in God.

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From our present bewilderment and confusion, on the brink of a new year whose changes no man dare forecast, we flee for refuge to the immutable things which are set forth in Scripture: for these are the things which belong to our peace. In the Father of lights there is no variableness nor shadow of turning. Men may glory in the shame of their broken covenants, but He whose name is Faithful and True remains constant to His own perfection: "He cannot deny Himself." The Psalmist shows us the one source and assurance of steadfastness: "For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all

generations." Through all the incalculable changes of the centuries, through evil report and good report, remains the revelation of the Heart of God. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." As Christ Himself gazes across the convulsions of time, He declares with divine tranquillity: "Heaven and earth shall pass away, but My words shall not pass away."

St. John in his old age writes with a certain lofty scorn, as though the Roman empire round about him, in the fullness of its evil power, were but a fleeting show, like one of Nero's hideous pageants. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." In the Christian character also there is that which is not transient; for it abides in union with God's unshaken eternity. "Not that there is any stability at all in us. We are frail, indeed, and faltering, and forgetful, and soon tired; we know ourselves to be capable of the worst; we are always disappointing our Lord, and even ourselves; we resolve, and fail, and renew our resolution, and fail again; and for all the wealth and might of grace our life is a poor and inconsistent thing. Yet never let us dare to think—not even when we are weariest of ourselves and of our failures—that this sequence of recovery and relapse, this oscillation to and fro, is the best that we can do, or what God looks for from us, or true to the proper characteristics of the life of grace. . . . However the effects and manifestations of His life may be hindered and obscured by our cowardice and feebleness and sin, in itself it has no limit to its energy, it knows no doom of transience; it has the power of an endless life."

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Thus, as we meditate on those things which cannot be shaken and remain, we hide ourselves in the Rock of Ages, and enter even here and now into that rest which remaineth for the people of God.

T. H. D.

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# Matters of Moment

A popular maxim for war-time exhorts us to carry on "business as usual." The truth is, however, that this world-wide conflict has shaken us all out of our usual ruts, and is thrusting upon us new claims for unusual service and sacrifice. The urgent fresh appeals which the war brings to the Bible House are steadily multiplying. In response to these appeals the Society sent out during the three months of August, September, and October one million Testaments and Gospels.

These books were in English, Welsh, French, Flemish, German, Bohemian, Hungarian, Russian, Polish, Servian, Turkish, Arabic (for French Algerian soldiers), Urdu, Panjabi (for the Sikhs), Nepali (for the Gurkhas), Pashto (for the Pathans), Japanese, and other languages; and they were provided for sick and wounded soldiers and sailors, for prisoners of war, for civilian refugees, for aliens in detention camps, as well as for the troops of various nations.

To distribute the Scriptures on such a scale, in addition to carrying on our ordinary "business as usual," involves heavy extra expenditure. At their meeting on Nov. 30th, the Committee considered and adopted the budget estimate for the Society's income and expenditure for the year 1915-16. The details of the budget were lucidly explained by Mr. Robert Whyte, the chairman of the Estimates Sub-Committee. Such a forecast, however, must needs be more or less provisional—especially in view of the existing international uncertainties.

The Bishop of Durham has written a stirring appeal to Christian men and women. "At this tremendous time," he says,

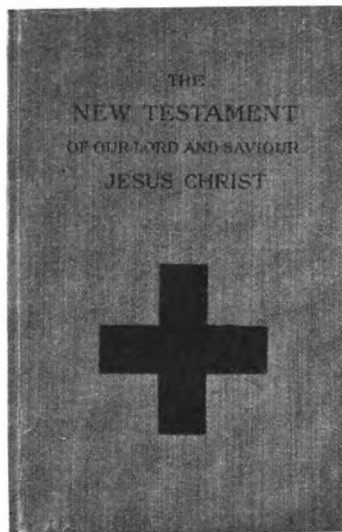
"I entreat them to resolve that, so far as they can help it, the great normal Christian causes shall not suffer loss. The war must, of course, woefully interfere with Christian activities. For example, those splendid pioneers and explorers, the colporteurs of the Bible Society in Central Europe, must be helpless to-day; some of them, no doubt, are

in the German and Austrian ranks. But what I plead for is that we at home, stewards of money for the Lord, shall not make this an excuse for the economy which cuts down gifts to establish work for Him. We must indeed economize. But for the Lord Jesus Christ's sake do not let us economize over our religious subscriptions and donations. Let us economize in style of living, in dress, in *menu*, in pleasures. In these things, as some one well said lately, let us live like our grandfathers; we shall be none the worse for so doing. . . . But do let us resolve that the Societies through

which such grand work is done for God shall get more help rather than less, aye, though the claim of our dear seamen and soldiers, and of the honoured refugees from Belgium, must come so powerfully home."

Few of our friends realize that the Bible Society has circulated the Scriptures in eighty-three different European languages and dialects. Out of its total issues since 1804—now above 260,000,000 books—one of every three copies has been English, one of every ten in German, one of every fourteen in French, one of every nineteen in Russian, and one of every forty in Italian.

During the year 1913-14 the Society expended £43,000 in printing editions of the Scriptures for the Continent of Europe,



THE COVER OF OUR SOCIETY'S KHAKI TESTAMENT WITH THE RED CROSS, GIVEN TO SICK AND WOUNDED SOLDIERS.

## Matters of Moment

while the cost of its distribution on the Continent exceeded £36,000. Out of this total Continental outlay of £79,000, over £30,000 was disbursed in the Central European Agency—which includes Germany, Austria, Hungary, Rumania, and Servia.

§ § §

During the same twelvemonth the Society circulated on the Continent of Europe altogether 1,880,000 books, or about nearly one-fifth of its annual issues. Of these, 600,000 copies were distributed in Germany, Austria and Hungary.

§ § §

The contributions received last year by our Society from the Continental countries now at war amounted to over £1,240. This included £631 from France, £255 from Russia, and £239 from Germany.

§ § §

When the Turkish Government finally embarked on war, the British, French, and Russian Ambassadors left Constantinople at the beginning of November; but our veteran agent, the Rev. T. R. Hodgson, who has had thirty years' experience of Moslem countries, declared with characteristic bravery that he would remain at his post in that city—at any rate, until he and his wife were actually expelled. Several communications from Mr. Hodgson have recently reached the Bible House, all breathing the same calm and courageous spirit: "Nothing that I have seen yet justifies any state of panic, and if it comes to expulsion later, of course we shall have to go. . . . We are not taking too much thought for the morrow—sufficient for the day is the evil thereof. We are all in the hands of God: a very present help in trouble."

§ § §

Those who remember the persistent rumours of the transport of Russian troops from Archangel through Great Britain to France, will be interested to hear that since the war began our Society has been sending consignments of the Scriptures from England *via* Archangel for German prisoners of war in Russia.

§ § §

In Siberia our staff has lost seven out of its twelve colporteurs, as a result,

direct or indirect, of the war. One of these men, Colporteur Tchebikin of Khabarovsk, had served through the Russo-Japanese war. At the end of September he was summoned to rejoin his regiment at the front, and actually had to travel 7,000 miles, from the extreme east of Siberia, before he could reach the Russian fighting line in Poland.

§ § §

Our agent for Siberia, Mr. W. Davidson, has undertaken, on behalf of the Society, to present copies of the Scriptures to all soldiers, able to read, who may be nursed in the hospitals organized by the local committees of the Pan-Russian Zemski Union for assisting wounded soldiers—a branch of the Red Cross organization. In the town and county of Ekaterinburg alone, hospitals containing 1,100 beds were ready in October to receive the wounded, who were then expected daily.

§ § §

At Busra on the Euphrates, which was captured by a British force in November, our Society has maintained for several years past a dépôt, in connexion with the Arabian Mission of the Dutch Reformed Church of the U.S.A. We are cut off from communication with our dépôts at Bagdad and Mosul.

§ § §

In spite of the ravages of war over so large an area of France, the majority of our French colporteurs are still able to carry on their work more or less regularly. During the first three months of the war—August, September, and October—they sold nearly 17,000 copies of the Scriptures, besides giving away half as many more. The colporteur stationed at Lille was forced to leave that city, with many thousands of its inhabitants, to escape being made prisoner by the Germans, and is now working in Paris. Our colporteur at Nancy has experienced some interruption. "But on the whole," writes Pastor Lortsch, "the men have never been so busy as they are now, and never so useful."

§ § §

From Northern Rhodesia the Rev. R. D. MacMinn, who is stationed at Lubwa



## Matters of Moment

Chinsali, writes to thank our committee very warmly for a fresh supply of Gospels in Bemba, forwarded to the Livingstonia Mission. Mr. MacMinn says: "We are only at the beginning of things in this part of Bembaland, but trust that ere long there may appear a widespread desire for the printed Scriptures. One result of a plentiful and cheap supply of Scriptures is that the Gospel is quickly winning its way into hearts in hundreds of villages, in many of which white men are seldom seen."

❖ ❖ ❖

We announce with much satisfaction that the revision of the Portuguese Bible, specially intended for use in Brazil, has at last been completed, and is now passing through the press. Our congratulations are due, in particular, to Bishop W. C. Brown, of the American Protestant Episcopal Church, who for the last twelve years has devoted so much time to this revision.

❖ ❖ ❖

The translation of the Old Testament in the Mombasa form of Swahili has also

been printed, and its publication completes the Bible in this African dialect.

❖ ❖ ❖

Speaking in the House of Lords after the death of Lord Roberts, Lord Curzon quoted from the last letter which the great soldier had written to him. "We have had family prayers," wrote Lord Roberts, "for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted saying by themselves. Since the war began we usually read prayers, and when anything important has occurred, I tell those present about it. In this way I have found that the servants are taking a great interest in what is going on in France. We have never given any order about prayers: attendance is optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."



"BIG BEN," A GIANT EUCALYPTUS  
IN VICTORIA.

*Photo lent by the Immigration Branch, Victoria and N.S.W.  
Government Dept., London.*

✱

# Along a Railway in New Brunswick

Dr. Heine, who so successfully carries on colportage in New Brunswick, has sent us the following account of a visit he recently paid to some construction camps along a new line of railway.

THE Valley River Railway, connecting Gagetown with Centreville, traverses the St. John River valley, amidst some of the most magnificent scenery in the world. As the line is not yet complete, there are construction camps at intervals for the navvies, who are generally immigrants from Europe. I have been visiting these camps on foot, carrying copies of the Scriptures in a knapsack on my back.

In one camp near Gagetown, I entered into conversation with the boss, who was a Bulgarian. He gave me a kind welcome, and passed on to the "boys" the message which I had told him: "This book is the Word of God, which has been so long kept from the Bulgarian people." Thereupon the men came up to buy; and within a few minutes I had disposed of about fifteen copies of the New Testament. Then followed a service in the Bulgarian language. At first the men were a little stand-offish, but soon they got over their shyness and came round to listen. One man said to me "God bless you"; and they all asked me to come again. The Bulgarians are very interesting men; they are temperate, good-natured, and though shy of strangers they prove steadfast friends when they come to know you. They are brave, hard-working folk.

Another evening I came to a camp of Italians. Right or wrong, an Italian is pronounced in his opinions. His nature is too fervent for him to adopt the mental attitude known as sitting-on-the-fence. I sold some books, chiefly diglot Italian and English Gospels. Then commenced a religious conversation. One man who posed as a socialist carried me over the whole ground of Evangelical teaching and the doctrine of salvation as it is found in God's Word. It was an interesting time. How those men listened! If I had asked for a chance to speak to them, many would have said "No"; but here they all listened to the conversation with deep attention.

At another Italian camp the "boys" bought all the Italian Testaments I had with me. Then Matteo, an Evangelical Christian, opened up a discussion on Christian experience as illustrated in the Bible. Naturally the debate got lively in a short time; all reserve was thrown off, and for two hours questions vital to these men were explained, our answers being received by them in an excellent spirit.

The scene shifts, and I am back again in another Bulgarian camp. Here I met an old friend who gave me a good introduction. As usual, my Bulgarian Testaments disappeared with marvellous rapidity. Next, we had some music on the cornet; then a Gospel talk; then a discussion of the latest war news. In these camps the men often wind up a visit by "kicking up their heels," generally, so to speak; here they indulged in leap-frog, and then carried out a squad-drill in capital style, the old veterans among them being enviably conspicuous.

Another time, I went into a Russian camp. It seems to me that the Russians receive the Word of God with greater gladness than any other European people. They appear so delighted to see it in their own language. As one man said to me, "It is like a letter from home." Of course, I got a hearty welcome there, and next morning we held a Russian service. How they did sing! When you want to hear good singing, let me recommend a gang of Russian navvies. They remarked, "Now that we have God's Word with us, it will teach us to do right." The earnest attention they paid during the service, and their evident appreciation of the good advice given, showed that these men's hearts were touched by the Christian message, while their smashed whisky bottles, and torn packs of cards proved that they really meant business. The Scriptures are working a change among these men. "My word . . . shall not return unto Me void," is God's promise, and it is being fulfilled.

# A New Language

THE Bible Society is publishing a tentative version of St. Mark's Gospel in a new African language: a form of SOMALI which is current in Italian Somaliland and further south across the frontier of British East Africa.

We do not suppose that many of our readers have had occasion to inform themselves closely as to the Somalis. Most people know little of Somaliland beyond what they have read in newspapers about the exploits of the notorious Mad Mullah, and the various British expeditions which have been sent against him. It may therefore be worth while to recall first of all that Somaliland is "The Eastern Horn of Africa"—so called because it projects somewhat sharply into the Indian Ocean, and is the only part of Africa which can be termed a peninsula. Roughly, its position may be indicated by describing it as a barrier lying between Abyssinia and the sea-coast.

Somaliland mainly consists of a vast mountainous plateau. This, known as the Ogaden Plateau, is like a boundless steppe, clothed with scanty vegetation of scrubby plants and herbs. The whole region is very rich in the larger wild animals. Among these may be mentioned the lion, the elephant, the black or double-horned rhinoceros, the giraffe, and a great variety of antelopes.

The origin of the Somali people is wrapped in mystery. They themselves say that they are descended from "noble Arabs" who, having had occasion to fly from their own country, landed on the Somali coast and intermarried with the aboriginal inhabitants. It has been supposed from some resemblance, fancied or real, in language, that the race may be allied to certain peoples of Hindustan. The Somali nation is divided up into numerous clans and tribes, which group themselves into two main divisions named Ishak and



A SOMALI WOMAN  
LEADING A CAMEL.

*Photo by  
J. H. Everitt.*

Darud, after their supposed progenitors. Among these it is sufficient here to mention the Ogaden tribe, and that which calls itself, after its progenitor, Said Harti. These are of interest to us, as the translation of St. Mark is in the Ogaden-Harti dialect. This dialect is widely spoken in Italian Somaliland and the north of British East Africa; but it differs somewhat from the form of Somali which is current in British Somaliland.

Only within recent years has any form of the Somali language been reduced to writing; although we have no definite information, it appears highly probable that the Somali tongue was first given a written form in order that it might become a vehicle of the Gospel. In 1895 Sir H. G. C. Swayne, the well-known authority on Somaliland, was still able to say, "There is no written Somali language, so only a



## A New Language



A SOMALI SOLDIER.

few mullahs who are learned in Arabic can read the Koran." The Somalis are a fine and warlike race. They generally have handsome Arabian features, with particularly smooth skins, varying from the colour of an Arab to black. Their national costume is a flowing garment called a *tobe*. This is made of sheeting—of different degrees of cleanliness, varying from brown to dazzling white; and not a few of the *tobes* have been dipped in red clay and are of a bright brown cinnamon colour, making the wearers look like Burmese priests. A long dagger is strapped round the waist, while a leather shield and two spears are carried in the hands. A plaited grass water-bottle and a prayer-carpet are slung over the shoulders, and on the feet are thick sandals, turned up in front. Many of the men wear a charm containing some verse of the Koran, or a lump of yellow amber, or a long

"rosary" of black sweet-smelling wooden beads around the neck. Among certain tribes those who have killed a man wear an ostrich feather in the hair.

The Somali is a keen warrior and expert raider. As a rule he is a great dandy in regard to his weapons. His spears are scraped bright, or else blackened and polished, while his shield is often kept carefully wrapped up in a white calico cover. "In the intervals between expeditions the Somalis, when not sleeping, sit in circles on the outskirts of their *karias* (i.e. kraals), talking, drinking camel's milk, and eating mutton, and doing nothing else for days together. Every adult male has his say in the affairs of the tribe, and is to a certain extent a born orator." The Somalis mainly retain their nomadic habits and breed large herds of camels and ponies.

In religion the Somali is a follower of Islam. Usually he is very regular in his prayers and prostrations at the orthodox hours. When in danger he becomes especially devout, and nothing will induce him to miss the daily "church parade" at sunset. If he suspects the presence of an enemy the Somali keeps an unrelenting



A SOMALI HORSEMAN.

Photo by J. H. Everett.

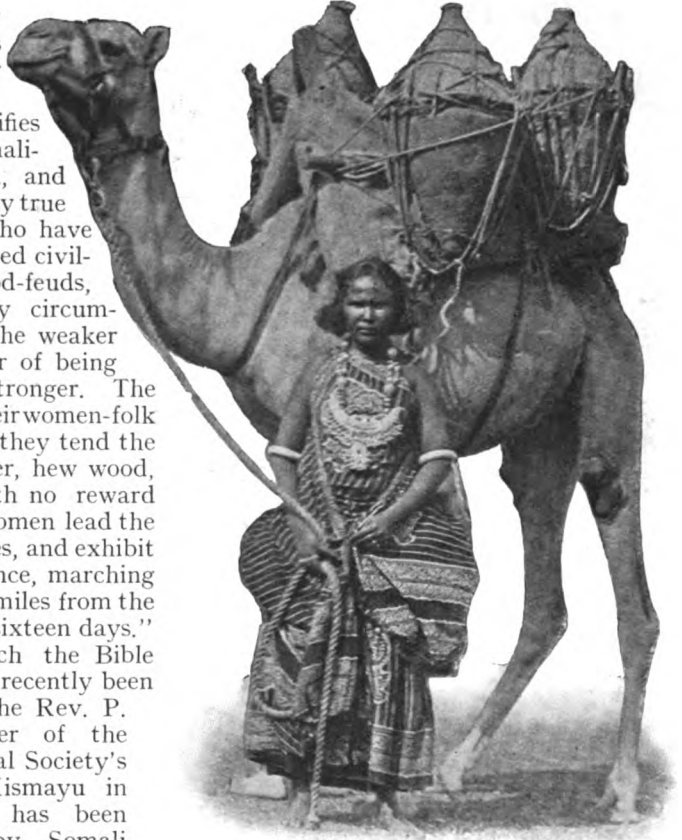
## A New Language

look-out for him under every bush, zealously fingering his rosary the while to keep away evil.

Sir H. G. C. Swayne testifies that a drunken man in Somaliland is practically unknown, and says that to his mind the only true Somali savages are those who have come into touch with so-called civilization on the coast. Blood-feuds, however, are an every-day circumstance of Somali life; and the weaker clans are in constant danger of being looted and absorbed by the stronger. The Somalis are polygamists. Their women-folk do most of the heavy work: they tend the sheep and cattle, draw water, hew wood, and labour all day long with no reward but blows. "The Somali women lead the camels on the longest marches, and exhibit wonderful powers of endurance, marching sometimes the four hundred miles from the Webbe to Berbera in about sixteen days."

St. Mark's Gospel, which the Bible Society is now printing, has recently been translated into Somali by the Rev. P. Olsson, who is a member of the Swedish Evangelical National Society's Mission at Yonti, near Kismayu in British East Africa. He has been helped in his version by Somali natives, including one named Daher bin Abdi, who has been educated in Sweden and in England. Mr. Olsson has also been engaged in translating St. John and St. Matthew.

The translator informs us that the number of Somalis in British East Africa was estimated a few years ago to be 20,000; but along the banks of the Juba River there are living about 20,000 Bantu negroes—former slaves, or the children



A SOMALI WOMAN  
LEADING A CAMEL.

*Photo by  
J. H. Everitt.*

of slaves, of the Somalis, and these also speak Somali. The bulk of the Somalis are, however, found across the river in Italian territory. It is believed that the Ogaden-Harti dialect in which St. Mark's Gospel has been prepared will be intelligible to the greater part of the tribesmen in Somaliland.

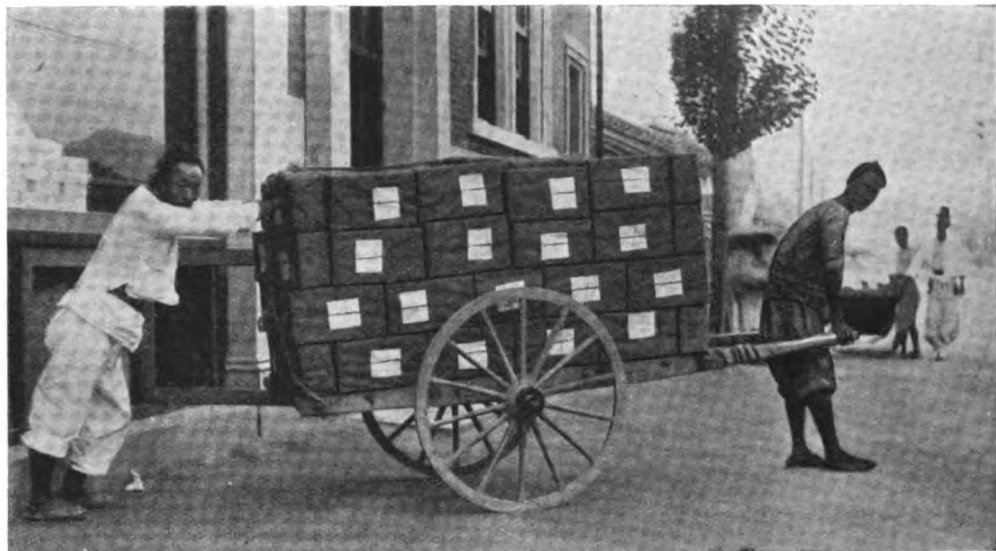
On a crucifix in an Eastern Monastery I once saw inscribed this formula:—

TOT PRO TE:  
Thus much on thy account:

QUOT PRO ME?  
How much on Mine?

*J. Rendel Harris.*

## From Korea



A CONSIGNMENT OF SCRIPTURES SENT FROM SEOUL BY PARCEL POST TO THE FAR NORTH OF KOREA. THE TOTAL WEIGHT WAS  $1\frac{1}{4}$  TONS, AND THE POSTAGE ALONE COST THE BIBLE SOCIETY £5 15s. 2d.

THE Canadian Presbyterian missionaries in Korea adopted this resolution at their annual meeting last July: "We again record our cordial thanks to the British and Foreign Bible Society for the valuable assistance of colporteurs and Biblewomen in the work, and also our high appreciation of the visit and work in our field of Mr. and Mrs. Hobbs, whose zeal and untiring labours set new ideals and possibilities before both our missionaries and our Korean workers."

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Mr. Thomas Hobbs, who is the Society's sub-agent in Korea, writes as follows:

Our work in Korea is most encouraging, and I am grateful to God for giving me a share in it. Our colportage here is pre-eminently evangelistic, and as we get the idea of mere book-selling replaced by the idea of spreading the Gospel, the men's sales increase and their standard is raised. Dr. Clark, of the Presbyterian Mission, told me of one of his colporteurs—a man above the average in ability and intelligence—who had hesitated for a long time before he would accept the position, because he did not like the idea of becoming a pedlar. But after ten days' training,

he said to Dr. Clark, "Why, it is not book-selling, it is preaching. We take less than the books cost, and get a chance of preaching to nearly every man."

Here is the outline of my ordinary day's work, when I am out on a tour training some Korean colporteurs. We meet at 7 a.m. to spend an hour in Bible study and prayer. Then, after breakfast, we begin work at 9 a.m. Usually we stop for our mid-day meal about 1 p.m. If the weather is hot or the roads very bad, we take an hour's rest afterwards; though if we happen to be at an inn where many people are passing, some of the colporteurs will be out preaching to them, and it is sometimes difficult to get them in to take their food. Generally we stop work about 6 p.m.; some of the party, however, will often be out till 8 or 9 o'clock, rather than leave villages without preaching to the inhabitants. When we spend the night at a place, we hold an evangelistic service if possible; and at many of these meetings men make the decision to become Christians. Such a journey as this I find to be the best tonic which our colporteurs can have. I feel sure that we are working on the right lines in Korea, and God is graciously blessing our efforts.

# The New Pope on reading the Gospels in Italian

THE new Pope, Benedict XV, has recently written a letter to the Italian St. Jerome Society, in which he recommends the home study of the Scriptures in the vulgar tongue. To appreciate this important pronouncement, we must understand something of the history of the society to which it is addressed.

Among the leading ecclesiastics of the Roman Catholic Church in Italy, there have been of late not a few who sincerely desire to introduce the laity to the study of God's Word. Their influence led to the foundation on April 27th, 1902, of a Society called the *Pia Società di S. Girolamo per la Diffusione dei Santi Vangeli*.

The object of this St. Jerome Society was to prepare a fresh Italian translation of the New Testament, or at least parts thereof, and to circulate the books at a cheap price for personal reading. The Presidency of the society was accepted by the present Pope, who was then Monsignor Giacomo Della Chiesa, Under Secretary of State at the Vatican. For the society's Patron, he obtained first Cardinal Mocenni, and afterwards Cardinal Cassetta, who still holds that office. Monthly meetings of the translators were regularly held in Monsignor Della Chiesa's rooms at the Vatican, until the time when he was consecrated to the archiepiscopal see of Bologna.

From the Vatican Press there issued in 1902 the St. Jerome Society's new version of the four Gospels and Acts in Italian. The translation was accompanied by a preface and notes which, in the main, were not of a controversial character. Not only was the low price of 20 *centesimi* (= 2d.) per copy an inducement to purchasers, but Pope Leo XIII granted an Indulgence of three hundred days to the faithful who read the Gospels for at least a quarter of an hour each day; while more than two hundred bishops signed their approval of the version. Within the first three years, the society circulated 300,000 copies, and by 1908 the number was not far short of a million books. The Gospels and Acts in various editions have been regularly on sale in the Vatican, and have also been distributed by bishops and priests in different parts of Italy.

Nevertheless, the St. Jerome Society has become somewhat inactive, not to say dormant, during the last few years. Although one of its leaders, Padre Genocchi, stated that the society intended to publish the Epistles not later than 1906, no translation beyond the Gospels and



FLOWER-BOYS IN THE  
COLISEUM, ROME.

Photo by  
A. W. Cutler.

## The New Pope on reading the Gospels in Italian

Acts has appeared. In 1907, Pope Pius X in a letter to Cardinal Cassetta praised the work of the society but added this ominous sentence: "It will be well for the Association of St. Jerome to regard as a sufficient field for its labours the publication of the Gospels and of the Acts of the Apostles." Indeed, the society which had commenced its work under such favourable auspices apparently incurred some suspicion of fostering Modernist or Protestant tendencies. Whereas the early editions were comparatively free from distinctively Roman Catholic matter, the edition issued in 1911 exhibited very significant alterations in the original preface, and also in the foot-notes. Still more remarkable was the addition of an appendix of 108 pages, described as a *Piccolo Manual: di Preghiere* containing a Missal, a Saints' Litany, etc.

To-day, however, there are signs of renewed activity on the part of the St. Jerome Society, backed by Pope Benedict XV, who is now able from his powerful position to foster the undertaking which he helped to found. Last May, when he revisited Rome to assume the Cardinal's hat, he gathered the society's members together, and encouraged them to continue their old work, "which seemed to languish." A further development of deep interest—perhaps of vital import for the Roman Church—is the letter which we reprint below, in a careful translation from the original Latin document as it appeared in *L'Osservatore Romano*:

"To Our Venerable Brother, Francis of Paola Cassetta, Cardinal of the Holy Roman Church, Bishop of Frascati, President of the Pious Society of Saint Jerome for the diffusion of the sacred books of the Gospels.

"Our Venerable Brother, Accept Our greeting and apostolic benediction. The united letter and reverent message, which under your leadership were presented to Us by distinguished members of the Society of Saint Jerome (which you govern with zealous care) on the recurrence of the yearly festival of their heavenly patron, We received right gladly on the very day that is sacred to Saint Jerome; and We are exceedingly delighted with the same. For, while the works of religion and Christian charity that blossom and flourish throughout the world, and especially at

Rome, are all acceptable to Us, those are the most acceptable comers, of which We ourselves have had a share either in the inception or in the accomplishment. Be assured, however, that not on this account alone is the Society of St. Jerome approved by Us, but chiefly from the aim it proposes to itself, an aim certainly salutary at all times, but specially fitted, as you well know, to the period we are passing through. For it is a truth too well established to need recalling, that all errors flow into human society from one source, namely, the burial by men in oblivion of the life, the precepts, the lessons, of Jesus Christ, and their neglecting to apply the same to the actions of every day. There can be no doubt then, that those who labour, as your Society does, for the diffusion of God's holy Gospels, are rendering a service most useful for training men's minds toward Christian perfection; and there is certainly reason to congratulate you all, and principally yourself, Our Venerable Brother, not only on your excellent work, most fully approved by Us, but also on the zealous care with which, during recent years, as We see, you have issued copies of the holy books both in increased abundance and in more refined form. We strongly desire, aye and exhort also, that your Society may not reap this fruit only,—the widest possible diffusion of the Gospels,—but may achieve another end also, which is among the chiefest aspirations of Our soul;—I mean the entrance of these most holy books into Christian households, to be there, like that *piece of silver* in the Gospel, a thing that all shall diligently search for and all jealously guard; so much so indeed that all the faithful shall become habituated to the daily reading and study of the same, and thence learn well to *walk worthily, in all things pleasing God*.

"Accept Our Apostolic Benediction as an augury of gifts divine, and a pledge of Our good will. We bestow it on you, Our Venerable Brother, and on your colleagues mentioned above, most lovingly in the Lord.

"Given at Rome in St. Peter's, on the 8th day of October 1914, in the first year of our Pontificate.

"BENEDICT XV."

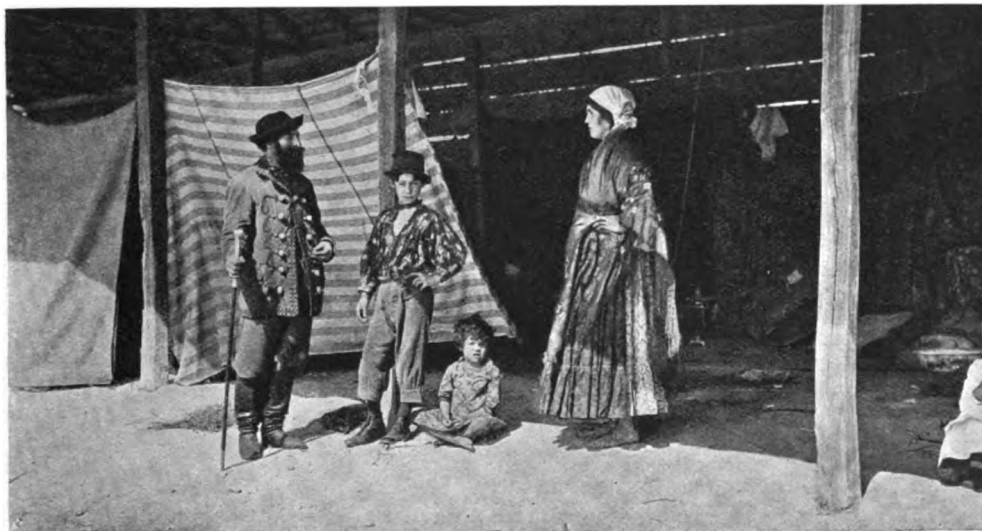
## A Successful Romany Version

ABOUT three years ago the Bible Society published a version of St. Luke's Gospel in Eastern Romany for the gypsies of Bulgaria. Gypsies are far more numerous in Eastern Europe than in our own country: there are 95,000 in Bulgaria, and nearly 50,000 more in Servia and its borderland. Hordes of gypsies are scattered over Rumania, where most of them have settled down in the villages. Romany people also abound in European Turkey and in Russia. The version of St. Luke which appeals to so many of this mysterious race was the work of Mr. Bernard Gilliat-Smith, then British vice-consul at Varna. High praise is bestowed upon this translation in a long and able review which has recently appeared in the *Journal of the Gypsy Lore Society*, vol. vii., part 3, from which we quote the following paragraphs:

"The Bible Society, now well in its second century, and with over four hundred polyglot publications to its credit, is to be congratulated upon having secured an ideal translator in the person of Mr. Gilliat-Smith, whose *Life and Death of Jesus Christ* may well serve as a model of its kind. In estimating the worth of his gift—if that be ever a fitting attitude in a grateful recipient—let us first take into

account the difficulty of rendering the Scriptures into an obscure tongue, as poorly equipped with verbal treasures as any dowerless bride of the folk-tales in the matter of trousseau. Its slender stock of original words barely suffices to express the more common needs of a material existence, and even in that limited field it lacks terms for many of the ordinary objects of any civilized community. Hence the translator is compelled either to have recourse to comparatively modern loan-words, often peculiar to a single locality or dialect, or to express the sense of the original by periphrases, which may or may not be generally intelligible. While recognizing, as he must, the traditional sacredness that attaches to every word or particle, he has yet to decide whether he shall adhere to the *ipsissima verba* of his text, or resolve the same thought into a more idiomatic but less literal phraseology. He cannot lean on the shoulder of a Gypsy collaborator, who would lead him hopelessly astray: he must be master of the language for himself. And lastly, he must render his text in a style at once dignified and simple, devoid of vulgar and ludicrous associations, and touched with a beauty which will impress and linger in the mind.

"How successfully Mr. Gilliat-Smith



HUNGARIAN GYPSIES.

Photo by A. W. Cutler.

## A Successful Romany Version

has avoided these pitfalls will be apparent to any Romani scholar who reads a chapter of his St. Luke. There exists, as he himself has pointed out elsewhere, and as most collectors must have independently observed, a distinct difference between the language of the folk-tales and that of conversation. The colloquial speech of the Gypsies reflects their deeply-rooted mental indolence. It is often slipshod and out-at-elbows. At one moment it will fling a whole sentence into a gesture, and in the next spin out a web of clauses where anacolutha, to borrow a pleasant misquotation, are 'as thick as thieves in Vallombrosa.' A Gypsy on ordinary occasions will pick up the nearest alien word at hand, although there are true Romani expressions equally familiar to him; and even when knowing his own language well will pay the gentile tongue the compli-

ment of dropping into its idioms and imitating its order and arrangement of words.

"In the folk-tales, on the contrary, Romani wears its court dress. The style, which is largely traditional, is characterized by a vigour, terseness, and vivid narrative power which may justly entitle it to be regarded as—what indeed it is—the literary form of the Gypsy language. This is obviously the model which Mr. Gilliat-Smith has kept before him in his rendering of St. Luke, and the success of his attempt might well suggest to the Bible Society the desirability of making it a general instruction to all those who essay the translation of the Scriptures into rude tongues, written or unwritten, that they should first, like our fellow member, qualify for the task by a collection of the native folk-tales."

## A Carol of the Kings:

## An Armenian Myth

THREE ancient men in Bethlehem's cave  
With awful wonder stand;  
A voice had called them from their grave  
In some far eastern land.

They lived, they trod the former earth  
When the old waters swelled;  
The Ark, that womb of second birth,  
Their house and lineage held.

Pale Japhet bows the knee with gold,  
Bright Sem sweet incense brings,  
And Cham, the myrrh his fingers hold—  
Lo! the three orient Kings.

Types of the total earth, they hailed  
The signal's starry flame;  
Shuddering with second life, they quailed  
At the Child Jesu's Name.

Then slow the Patriarchs turned and trod,  
And this their parting sigh—  
Our eyes have seen the Living God;  
And now—once more to die.

ROBERT STEPHEN HAWKER.



# Victor Hugo and the Bible

By A. G. Jayne

"ALMOST thou persuadest me to be a Christian." The famous confession of Agrippa might form an appropriate epitaph for many a Bible sent to the mission field—and of not a few which are read in Christian lands. The Bible Society is well aware that, while a single volume of God's Word can make numerous converts, yet a certain proportion of copies are circulated and read without actually bringing their owners into the Christian Church. Often, however, the Bible in unconverted hands will so captivate the mind of its reader and mould his thoughts and alter the course of his life, that it all but persuades him to embrace the Cross of Christ. Who dare deny the value of the spiritual sway which God's Word exerts in cases such as these, even though conversion does not follow?

It was thus that the Bible influenced France's greatest modern poet. Victor Hugo was not a Christian, still less, of course, what is sometimes called a Bible Christian. It has been asserted that he was a pure sceptic. This assertion, however, we know beyond doubt to be untrue, for Hugo nourished a firm faith in God, and in the immortality of man. A rationalist had confessed on one occasion that although he believed dimly in immortality, he doubted whether the outcasts of society could believe themselves immortal. To which the poet replied significantly: "Perhaps they believe in it more than you do."

Victor Hugo's creed comprised few doctrines, but these he grasped clearly. His poetry shows that he conceived of God

as the personification of the true, the just, the beautiful; Who makes his influence everywhere felt, but nowhere more deeply or more permanently than in the human conscience. Touching the duty of man, his creed may be summed up in the command "Be ye kind to one another."

It is not necessary here to point out the shortcomings of this natural religion which Hugo professed. Partial and incomplete as his faith was, it still contained

much which claims our sincere respect. And, remembering that the Bible was throughout life his familiar companion and one chief source of his inspiration, we have strong grounds for thinking that it acted as a sheet-anchor to retain his belief in *religion*, after dissatisfaction with Roman Catholicism had broken his trust in "religions."

Hugo's first meeting with the Holy Book held a place in his cherished recollections of childhood. Very vividly his memory preserved the scene: that day at his home in the Feuillantine convent when he fell under the charm of



VICTOR HUGO.

*From the painting  
by Bonnet.*

a strange book which made him forget his games and all the delights of the garden. With his two elder brothers he had often climbed up to play in the convent granary. For some time past the eyes of these young explorers had noticed an old volume perched up on the top of a high chest. The very fact that it lay out of their reach, whetted their curiosity. To-day their mother had given them her usual injunction not to climb ladders, but somehow it served merely to put the finishing touch to their inquisitive desire

## Victor Hugo and the Bible

to handle the mysterious book. In his *Contemplations* the poet relates how the boys gratified this wish.

" Nous grimpons un jour jusqu'à ce livre noir ;  
Je ne sais pas comment nous fîmes pour l'avoir  
Mais je me souviens bien que c'était une Bible."

The book, left behind by one of the former inmates of the convent, still exhaled a faint perfume of incense from its faded leaves. On its covers the dust lay thickly, but within were plentiful woodcuts illustrating the sacred narrative, and these fascinated the boyish eyes. In a corner the three bent over the book to enjoy it at their leisure. Half a century later Victor Hugo, then an exile in Jersey, could still see that attentive group, huddled together in the corner, supporting the big black book on their knees while their thoughtful little heads pondered the pictures and the text. Thus they spent the whole morning; and the spell of what they had read enticed them back again, later in the day, to continue where they had left off. From this time onwards Victor Hugo began to store his mind, half unconsciously, with the Bible narratives and phrases which he afterwards transformed into original poetry.

In 1826 we find him writing as follows in the preface of the *Odes*: "Of all the books which circulate in the hands of men, two only should be studied by me, Homer and the Bible. For these two venerable books, the first of all both in their date and in their worth, almost as old as the world, are themselves two worlds for thought. There we find as it were the whole creation considered in its double aspect—in Homer by the genius of man, in the Bible by the Spirit of God."

If we go to Victor Hugo to seek poems about the Bible, we shall be disappointed. He did not take the Bible for his theme, although he found many of his themes in the Bible. In his lyrics, whether he sings of love, of death, or of happiness, he makes constant appeal and allusion to Scripture. In his varied moods of epic, or satire, or prophecy, the Bible provides him with inspiration, a wealth of illustra-

tion, and the most apt and telling language in which to express his thought. Hugo is saturated with the Bible, probably to an even greater extent than Shakespeare or Swinburne. We feel, indeed, that he has not Milton's spiritual kinship with Holy Scripture; too often he resorts to the Book as though it were a dictionary of literary ornaments and of picturesque ideas to deck out his verse. Hugo's admiration for the literary pre-eminence of the Bible was as profound as it was sincere and lasting. "Il n'y a pas une image fausse dans la Bible," he once declared. The Book of God, "le texte auguste," occupied a place apart in his esteem: "J'admire tout . . . dans la Bible."

It is curiously characteristic of a poet whose thought so frequently moved in regions out of touch with ordinary minds, that he was not greatly drawn to those parts of the Old Testament or of the New which Christian people chiefly love to read. Almost by deliberate choice he seems to turn to lesser historical incidents for inspiration, while characters like Cain or Nimrod assume in his eyes a deeper interest and a stronger sense of mysterious grandeur than David or Isaiah or St. Paul. This peculiarity can be illustrated from countless places in Victor Hugo's poems. It is only fair to add, however, that the Book of Job profoundly modified his philosophy; and that the figure of the Son of Man moved him to far higher admiration and awe than any other character in the Bible.

We cannot help being conscious that Victor Hugo read the Bible rather as an artist visits a Gothic cathedral to admire the architecture, than as a Christian enters it to contemplate and to pray. Yet there is a true sense in which he was perhaps "the most biblical of modern men of genius." So great was the debt which Victor Hugo's works owed to Holy Scripture, and so continuous was the inspiration he derived from that source, that he has a certain title to the motto which stands at the head of his *Légende des siècles*: "La Bible, c'est mon livre."

"I have only touched the hem of the garment of Divine truth, but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end."

C. H. Spurgeon.

# The Situation in China

THE general survey which opens the current *China Mission Year Book* observes that Chinese history, especially within the last twenty years, seems to the Western observer to be nearly or quite indistinguishable from a theatrical play. Passing in review the events of 1913, the survey shows that China's reformed ideals and new institutions have to a large extent suffered the fate of old wine-skins into which new wine is poured. The National Parliament proved itself not only utterly inefficient, but a danger to the State. The most ridiculous scenes constantly occurred,

"Members attacked one another on the floor of each house with angry and vituperative language, sometimes standing trembling with excitement yet speechless with rage, and again seizing the brass ink-pots of their desks and hurling them as practically unanswerable arguments, so that time after time the sessions ended in confusion and riot."

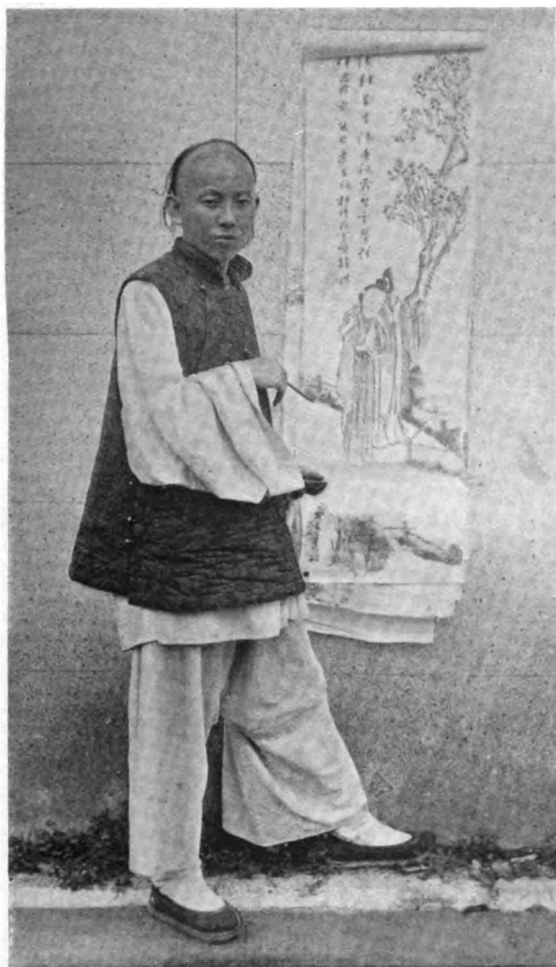
There was much talk of patriotism, but the members voted themselves salaries on a scale unheard of, amounting to many times their probable earning power in any other capacity, or incapacity. After the rebellion which took place in the summer of 1913, a presidential mandate dissolved the Parliament, on the ground of its leaders' treasonable complicity in the insurrection. This drastic act on the part of the President appears to have been necessary in order to save the Republic from disaster. China's Parliament has thus disappeared, and, saving its members, practically no one in the Republic seems to regret it.

## Executions

A sinister feature of 1913 was the enormous number of executions. "Martial law was proclaimed over a large part of China, and this meant arbitrary arrests, trial—if such it could be termed—with no regard to forms of law and in secret, and executions continuously and upon a large scale all over China, particularly in the great centres, such as Peking, and the leading provincial capitals. To inquire into the aggregate of the wholly unreported executions is vain, but there is reason to suppose that for all China the total must have been many tens of thousands."

## Finance

Speaking of finance, the summary declares that China's great need is Money, "but after this has been granted it must be owned that there is another need even greater, and that is Integrity." Economy



A CHINESE ARTIST.

## The Situation in China

is the watchword on every side, but we may gather how much this is worth from the fact that, though hundreds of subordinates are discharged to save money for the State, their pay is not on that account necessarily suspended.

### Education

The Chinese Government laid imposing plans for the education of the vast population. We cannot here enter into detail, but the situation is summed up in the *Year Book* in these words: "It is much to be regretted that so far as one is able to discern, educational progress, like that in democracy, throughout China may be said either to be absent, or that the 'progress' is 'full speed backwards.'"

### "Festina Lente"

Nevertheless, the summary from which we are quoting concludes on a hopeful note. Although many of the elements of the Chinese situation are unknown, it is certain that the past is past, and can never return. An era of progress has begun. "The easiest but to our impatience the most difficult condition under which China must develop is the lapse of Time, *Time, TIME.*" Chinese society will not make any complete break with its past. Intellectual and moral readjustments cannot be rushed. "Before China can be thoroughly adjusted to her new course, two or three generations must elapse. The result will then be worth all it will have cost. To a relatively stationary position China can never return. While she may be hindered in her course, and may occasionally even appear to be retracing her steps, she can never again actually stop in her progress, but must advance along an unending spiral which leads upward in an ever-increasing measure to Liberty and to Light."

### The Outlook for Christian Missions

In a chapter of the *Year Book* which deals with the religious situation, Bishop Bashford, of the Methodist Episcopal Mission, writes: "On the whole the effect of the Revolution of 1911-12 upon Christianity was helpful. We believe also that the present political uncertainty in China will in the end 'fall out' rather for the progress of the Gospel'; but we must

recognize that a reaction began in some missions in 1913 following the second revolution or rebellion of Hwang Hsing and Sun Yat-sen." The uncertainty and insecurity has, indeed, much discouraged some of the missions. Yet owing to the national distress, many missions enjoyed increased opportunities of service, and as a result some made large gains in membership. Taking into consideration the evidence of a growing sense of need for religion, and of a deeper understanding of Christianity among the Chinese, Bishop Bashford concludes that the prospect is not so unfavourable as it appears.

The *Year Book* also shows that the number of Protestant Christians in China still falls far short of half a million. The total—excluding adherents—is given as 356,000, of whom 28.4 per cent. are Presbyterians; 23.3 per cent. Methodists; 10.1 per cent. Lutherans; 10 per cent. Anglicans; 10 per cent. converts of the C.I.M.; 8.9 per cent. Baptists; 7.9 per cent. Congregationalists; while 1.4 per cent. are recorded under the heading "Miscellaneous." The aggregate of foreign missionaries is given as 5,186, and the Chinese workers as 17,879, including only 650 ordained Chinese.

As regards the Roman Catholics in China, the same source shows that there are 1,531,000 Christians and 453,000 Catechumens. There are 50 bishops, 1,423 European priests, and 746 Chinese priests.

In face of these figures, it is the more noteworthy that the British and Foreign Bible Society alone sold in China in 1913-14 more than *two million* copies of the Scriptures.

### Cui Bono?

It is a century since the first Chinese New Testament, translated by Robert Morrison, passed through the press at Canton.

During the hundred years which have since elapsed, the Bible Society has distributed more than thirty million copies of the Scriptures in Chinese. Last year, nearly a quarter of our Society's whole output was circulated in China.

If anyone be tempted to ask what profit there is in so many books, we may answer in the words of a noble pioneer.

## The Situation in China

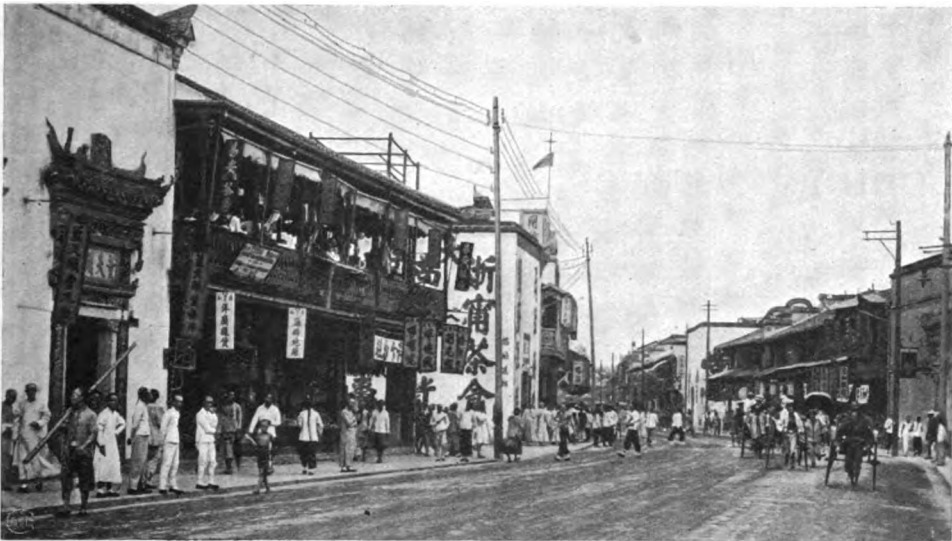
When Morrison and Milne had completed their translation in 1819, the latter wrote :

"We now commit the Chinese Bible to the care of Him, whose Spirit dictated its contents ; praying that He may open many channels for its circulation, dispose many millions to read it, and make it the mighty instrument of illumination and eternal life to China."

And later, referring to the circulation of the translated books, he added these words which are as apposite to-day as they were when fresh from the writer's pen :

"We are not so sanguine as to suppose that the copies given away have been all preserved ; or that those preserved have

good seed may be sown on a passing visit, while the missionary has no time to stay and watch its growth, and the written Word may be sent through his instrumentality to places whither his feet can never travel, and to a people whom his eyes shall never see. He may be called to lie down in the dust and sleep with his fathers before the blade makes its appearance ; but that omnipotent ' Spirit who garnished the heavens ' is the guardian of divine truth, and will not suffer the Word of the Lord to return to Him void, but cause it to prosper in effecting the gracious purposes of His sovereign will. He who sowed the seed may indeed first



NANKING ROAD, SHANGHAI.

been all read ; or that those read have been all understood ; or that the parts understood have been all believed ; or that the truths believed are uniformly acted upon. For it must ever be taken into account that a great deal of what is spoken and written will be unproductive ; but may we not also hope that a portion thereof will prove effectual for the salvation of men ? . . . The Holy Spirit is omnipresent, and His working with us in one place does not hinder His watering the seed sown elsewhere at the same time. The growth of grain depends not on the presence, or even the life of the sower, but on the genial showers and the warming beams of the sun. So it is here. The

learn about the success in eternity ; but other men will ' enter into his labours ' and feel the better for his having gone before them. Of their predecessor they may be ignorant ; but if they find ' the fields white for the harvest ' and ' a people prepared for the Lord,' their progress will be speedier and the triumphs of the Gospel more glorious."

### On Chinese River Steamers

From Shanghai, our sub-agent, Mr. Copp, sends a vivid picture of the conditions under which the Scriptures are sold :

"The steamers that leave Shanghai every day are legion. I sometimes manage to visit five, but more often only three in

## The Situation in China

a day, and even on those I am not able to get round among all their passengers. These steamers are very often crowded to excess in the steerage. The majority of passengers refuse the Scriptures; but there are such throngs that my sales mount up.

"The different articles taken on board by pedlars a little before the steamers start baffle description—cigarettes, matches, candles, cakes and biscuits, cooked chicken, fruits, toys, clocks, knives, chopsticks, spoons, frying-pans, mirrors, bean-curd cakes, and a great variety of novels and newspapers. The passengers get so pestered by these pedlars, that when the colporteur comes to sell the Scriptures he is often looked upon as another pesterer.

"But many are the opportunities of speaking about the Book and the Gospel it contains. Numbers listen attentively—as though they were hearing the message for the first time in their lives. 'Sit down and talk,' said a man on a Yangtze steamer one night; 'I am a Confucianist—I have no sin. Confucius is good, Jesus is good, and the Lord of Heaven is good.' By the Lord of Heaven he meant the Chinese name for God which is adopted by Roman Catholic missionaries.

"Discouragements and encouragements follow each other like waves of the sea. We may offer the Gospels to ten, twenty, or thirty persons and get brushed aside. Then we come upon one who listens quietly, and buys a book."

## Common Prayer

"The woman of Canaan, that would not be daunted, though called dog by Christ, and the man that went to borrow bread at midnight, were great encouragements to me."—*John Bunyan*—"Grace Abounding."

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

LET US PRAY—

That God's abundant blessing may rest upon all our Society's labours at home and abroad in the New Year.

That divine comfort and power may flow through the Word of God, as it is read by sick and wounded soldiers, refugees, widows, and fatherless children.

That Christian generosity and faith may sustain and carry forward every enterprise for the salvation of mankind.

That the Rev. T. R. Hodgson and his wife, at Constantinople, and all other servants of the Society who are carrying on its work in "enemy" countries, may be preserved from every danger, and guided amid their grave difficulties.

That the Christian forces in Oriental lands, and not least in China, may be strengthened by God in this time of peril and searching of heart.



# In the Harbour of Port Said

PORT SAID, at the water-gate between the East and the West, is the largest coaling-station for ships in the world. The port has also acquired continually increasing importance as the centre of trade and tourists. Here the Bible Society has established the headquarters of its Egyptian Agency, and certainly no place could provide a more convenient focus for our far-spread field of work, embracing not only the Delta, but the Sudan, Syria, Palestine, Abyssinia, and East Africa. We give in the following vignettes some idea of the fruitful labours carried on last year by one of our colporteurs among the crews of polyglot nationality in Port Said harbour.

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I visited a large crew of Chinese—this colporteur says—but they were laughing, smoking, and playing games, so they did not care to be interrupted. While I was speaking to them some one touched me: it was one of the crew, who gave me a sign to follow him. He took me aside, and bought a Bible. After I had been all round the ship, I was returning, when I saw the crew sitting in a circle, with this Chinaman reading aloud to them. On seeing me again they rose and came to me, and I sold then and there thirty Gospels among them.

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On a ship from India one of the crew of Bengalis to whom I showed my

books declared, "Every Christian is a bad man, and you, too." "Yes," I said, "we are all sinners and deserve to die, but there is One who is without sin, and who died for sinners: I would like you to read His book, that you may receive light and life through His words." Just then another Bengali came from the galley and said, "Give me the four Gospels, please." Then he took me by the hand and spoke to the other Bengalis; after which every man bought a book. To me he said, "I was once like my friend who spoke against you. I feared all these books; but sometimes I heard one of my own family read aloud from this one. I did not know it was the 'Jesus book'; but afterwards I understood it. And now I would never end reading and hearing of Jesus."

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Another sailor on the same boat who had bought some books in Bengali and given them to his friends saw one of their company asleep. He asked the colporteur in Urdu, "If I put your book under the pillow of my friend, do you think he will learn it by heart while he is sleeping?" "I do not think so," I replied; "but if you give it him when he is awake his mind and heart will be better able to receive these words of God."

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I met a rich Indian family of Buddhists on another ship. The father and son



AN EGYPTIAN  
TAILOR'S SHOP.

Photo by  
A. W. Cutler.



## In the Harbour of Port Said

told me that they made but little use of their Buddhist "bible" or other holy books, because they are all so large and bulky that a big room is required to contain them. I explained how portable our Bible is; and also spoke of the treasure contained in its pages: "A few words from this book is sufficient to give eternal life, and to fill the heart with wonderful love and perfect peace." Then his wife and daughter cried in joyous tones, "We are Christians. We love Christ; but my husband and son only fear Him." I said, "Perfect love casteth out fear." "All things are possible to God," they answered.

§ § §

In a dark cabin of one ship I found a German sailor, who shouted to me to get out. I asked him if he wanted a Bible. "No," he said, "no healthy man needs a Bible." I replied, "But if you are healthy you are still a sinner, and I am a still greater one; therefore we both need the Lord Jesus as our Saviour." He leaped out of his bunk, and standing in front of me, said, "You are the first man who ever said to me

that he was a greater sinner than I am." Then he took one of my books, and standing in the light near the porthole began to read it; murmuring again and again, "Oh! that I could be a child to read it with a clean heart." Another sailor said to him, "Is it *you*, Jansen? What wonder is this that has happened to you?" "No wonder at all," he replied. "I want to sweep out my inner chamber, and I'm just buying a broom."

§ § §

The war has revolutionized our Bible work at Port Said. Several of our colporteurs there have left to join the armies of their respective countries. Turkish forces threaten to attack the Suez Canal. British and French warships are constantly coming and going, while transports pass conveying English troops to India, and others carrying Indian and Australian soldiers to Europe. Our colporteurs are not allowed on some of these ships, but they find access to others; indeed, during the third week in October they were able to sell eight hundred copies of the penny English Testament.



MOORISH EMIGRANTS ON THE WAY FROM ALEXANDRIA TO LIVERPOOL.

*Photo by A. W. Cutler.*

# Sidelights on the War

At Newbury, where there are large detention camps for prisoners of war and aliens, the secretary of our Auxiliary, Mr. C. E. Jowitt, has organized an extensive free distribution of Testaments and Gospels. He writes: "You would be surprised, as I have been, to find such a lot of Christian men in the camps. Good Christians who had to pack up in a great hurry, and have left their Bibles at home, welcome our gifts very much indeed."

"In a hospital for wounded soldiers, I was distributing Gospels one Sunday afternoon, when a man from Grimsby came to me and said, 'I have given pounds to the Bible Society, and now I am satisfied that I did well. To see you here, and to know that part of my money is doing work of this kind, repays me and brightens my imprisonment in hospital.'"

From one of our dépôts in Central Europe a Roman Catholic lady of high rank has ordered 20 New Testaments to be sent to Roman Catholic field-chaplains; while from another source, 20,000 Gospels, in Allioli's German version, have been ordered for distribution in Austria.

Through its agent in Japan, our Society has granted 6,500 Japanese Testaments and Gospels to be given away among sailors in the Japanese navy. The minister for the navy has written expressing his thanks, and asking that the books may be sent to the naval port at Sasubo, whence they would be sent on to the sailors. We have also sent a further grant of 6,000 Gospels to Japanese soldiers at Kiaochow.

Writing from Carácas, Mr. S. B. Adams, the Society's sub-agent in Venezuela, reports that he has completed a tour of 1,500 miles in that republic, during which he and his helpers sold about 2,000 copies of the Scriptures. Though he was preserved from fevers, he suffered severely from sunstroke.

We hear from Valparaiso that, as one result of the war, gold has passed out of circulation in Chile, and the currency is so entirely at the mercy of speculators, that it is easy to lose £25 on a £100 draft. Colporteur Diaz has returned from Antofagasta. He found it impossible to circulate the Scriptures on the pampa, as the nitrate industry has been paralyzed. In the south of Chile, "poor people have no money for bread, much less for books."

Since the war broke out, the rate of exchange in Brazil has been subject to extraordinary fluctuations. "The only thing certain is its uncertainty." Under such conditions, to finance our Society's work in Brazil becomes a difficult and often a costly problem.

From Buenos Ayres, Mr. Torre writes: "Our colporteurs have done remarkably well considering the crisis here, and their sales up to the middle of October show an increase on the figures for 1913."

From Mukden, Mr. R. T. Turley, our assistant-agent in Manchuria, writes: "We have already anticipated your telegram enjoining 'economy'; but it is very trying to have to curtail urgent work. We are striving to get more and more contributions, and also voluntary workers. There are so many openings for Bible Society colporteurs; and my hair grows scantier trying to make fifty cents do the work of a dollar." Mrs. Turley still superintends the successful school for blind children, which she founded years ago at Mukden. Recently the President of the Chinese Republic, Yuan Shih-K'ai, sent her a donation of \$300—about 25 guineas—remarking that he felt such a work should be encouraged.

At Bombay, the lady in charge of the work class of the Shepherd's Almshouse, has paid into our Auxiliary Rs. 50, as the proceeds of articles sold in connection with the past year's work of the class. The women desired that Rs. 10 of the money should be used to supply vernacular Gospels and Psalters to Indian soldiers leaving Bombay for the front.

At Madura, the city in South India so famous for its temples, a meeting was held in October, when over 200 Indian undergraduates assembled to receive the English Testaments which our Society presents to all such students at Indian Universities. The district judge of Ramnad, who is a manly Indian Christian, presided, and earnestly commended the study of the Scriptures. More than half the men present were students from a Hindu College, who practically had no previous knowledge of the Bible.

In Annam our three native colporteurs sold more than 5,000 copies of the Scriptures during the four months from May to August inclusive.

# Personalia

At Simla, Sir Percy Lake, K.C.M.G., presided over the annual Bible meeting, when the Bishop of Lahore and Dr. Lankester of the C.M.S. mission also spoke.

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The Norwegian Bible Society has lost its honoured and distinguished secretary, Pastor Kr. Mart. Eckhoff, who died at Christiania on Nov. 18th. For many years he had devotedly served that society, in which he found special scope for his administrative gifts. It was in 1895 that the British and Foreign Bible Society finally withdrew from Norway, leaving that field to the Norwegian Bible Society, of whose progress Pastor Eckhoff sent encouraging reports year by year to London. In 1904 he attended our great centenary celebrations, when he was one of the representative foreign speakers. In 1895 Pastor Eckhoff was enrolled among our Honorary Foreign Members.

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From Peshawar, on the north-west frontier of India, the *C.M.S. Gazette* reports the baptism of a Moslem, who has been until the last few months a *mullah* at a mosque in that city. His duties were to teach the Moslem faith and conduct the daily prayers—that is to say he was a priest of Islam, so far as such an office exists in that religion. By some means or other this *mullah* came across a Bible in the mosque, and read a good deal of its contents. He was attracted by its teaching, and desired to have it explained. In a Muhammadan country, if you want to learn the religion, you go to the chief official or judge in a town and he attends to you. Accordingly, this *mullah* enquired his way to the cantonment magistrate, in order to ask him about Christianity. After one or



WESTMINSTER  
BY NIGHT.

Photo by  
Dudley James.

two unsuccessful attempts, he obtained an interview at the private house of the magistrate, who listened to his request with much kindness, and sent him with a note to the senior C.M.S. missionary at Peshawar. This missionary, however, was absent in the hills; but when the enquirer mentioned his disappointment to a Moslem friend he was told that he could find out all he wanted by attending the daily preaching at the C.M.S. hospital, his friend adding that "the missionaries gave good medicine but bad teaching." So the *mullah* began to attend the preaching, though he applied for no medical treatment. After a fortnight, Dr. Lankester discovered why he came, and he was carefully instructed. About the end of 1913, he said that he could not possibly go on conducting Moslem prayers in the mosque. Accordingly, he left it and came to the hospital, where he was supported until he found employment in a mission-school. He understands Arabic, and Persian is his native tongue; so he should prove a useful teacher.

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In a new settlement in Alberta, the Rev. H. D. Marr had been preaching at the service one Sunday evening about the work of the Bible Society in heathen lands. In the course of his sermon, he stated that it cost about £50 to publish one of the Gospels for the first time in a language in which it had never before been printed. At the close of the service a lady of quite moderate means, who earns her own living, went to the preacher and promised to contribute \$250 for the purpose. The spirit which prompted this generous gift was even more beautiful and valuable than the gift itself.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London."  
Bankers: Williams Deacon's Bank, Limited, 20, Birkhain Lane, London, E.C.

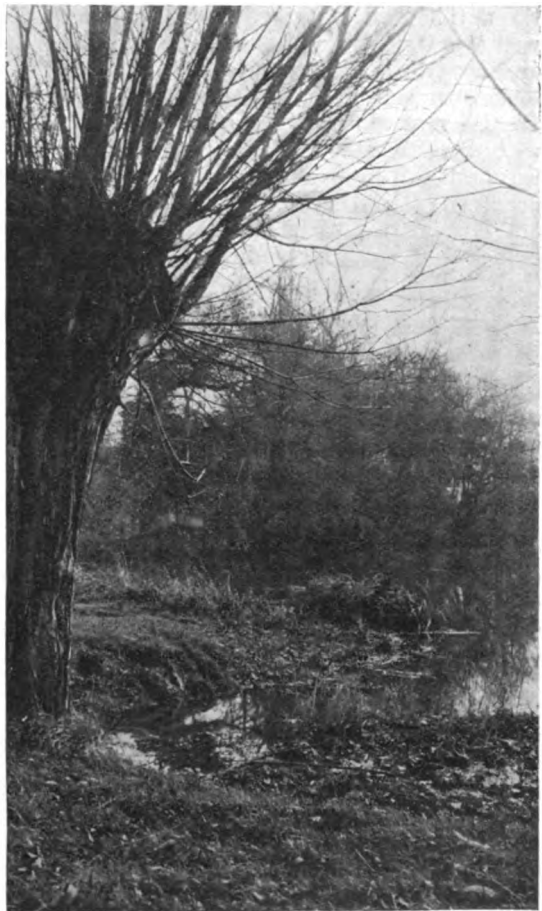
# The Bible in the World

Why  
art  
thou  
cast  
down,  
O  
my  
soul?

THE characteristic feature about the Psalms, which makes them so dear to every generation of sinful and sorrowful men, is their deep, vivid, pervading sense of the relation between the soul and God. All through the Psalter the fact of such a relation—direct and close and immediate—is taken for granted. To us Christians the nearness of God, and His personal affection, and His familiar friendship, have become axioms of faith. But these were strange, new truths which entered the world when the Psalms were born. To primitive men God seemed mighty indeed, and awful, and supreme; yet so far as each individual was concerned, God was always aloof and far away. When we read fragments of the poetry of early religions, we marvel at the lofty thoughts which breathe in the ancient hymns of India or Greece. But we discover this profound note of difference between such hymns and the Hebrew Psalter. They are voices of men yearning after an absent, nameless deity, seeking after a God whom they feel to be a great way off. Whereas the Psalms (as Dean Church puts it) are the voice of a man who has found God for himself, who possesses God for his own. His soul has secret access, everywhere and every moment, to the Infinite Compassion, the Eternal and All-sufficing Goodness. To God, as into the heart of the tenderest of friends, he can pour out his distresses. Before God, as at the feet of a faithful comforter and guide, he can lay down the burden of his care. Through every variety of experience, in passionate longing, in sorrowful reproach, in bitter bereavement, in eager, wistful hope, the Psalms express what God is to the soul.

Here, for example, in Psalms xlii. and xliii., which were perhaps originally one, we listen to a colloquy between the singer and his own soul and God. We hear the words of his desire and his complaint, of his despair and his confidence, calling and answering each other, like the murmur of those waves and billows

FEBRUARY 1915



*Photo by Philip Bulmer.*

## Why art thou cast down, O my soul?

which they mention. And then, in thrice-repeated refrain, the Psalmist turns pathetically and rebukes and chides his soul for its own impatience and despondency. *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God.*

We fail to enter into the Psalter until we have realized this first and last truth of the union between the creature and the Creator, the human soul and its Heavenly Friend. Perhaps we must endure some of the trials, we must wade through the deep waters and dark nights, which the Psalms describe, before we attain to that abiding, overwhelming sense of God which inspires them all. For it is in supreme hours of solitude and anguish that God draws near and reveals Himself to our spirits. We are led to understand the nothingness of things around us, and we begin by degrees to perceive that there are but two beings in the whole universe—our own soul and the God who made it. We become conscious that we are alone with the Eternal, and like the Psalmist we find in Him our refuge from the perplexities and calamities of life. "I am continually with Thee: Thou hast holden me by Thy right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Thou wilt show me the path of life: in Thy presence is the fulness of joy. When I awake up after Thy likeness I shall be satisfied with it."

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Why art thou cast down, O struggling soul? Dost thou go mourning all the day long because of the oppression of the enemy? Is it because of the daily battle with the world and the evil one, because when the spirit is willing the flesh is weak? Hope thou in God. He who has made thee remembers that thou art dust. He will not suffer thee to be tried above what thou art able to bear. He cannot forsake the work of His own hands.

Why art thou cast down, O faltering soul? Art thou dismayed by thine own doubts and fears? Canst thou win no certainty amid these shadows and con-

fusions, no quietness from the strife of tongues? Hope thou in God. If thy heart misgive thee, He is greater than thy heart and surer than thy faith. And thou shalt yet praise Him, in the land where all doubts are strangers.

Why art thou cast down, O solitary soul? Is it by reason of disappointment and desertion and betrayal? Hope thou in the One Friend who is entirely faithful, the One Love who was never yet found less than true. His purpose for thee is far more wonderful than thy self-planning. When all others fail and forsake thee, He shall clasp thee the closer in everlasting arms.

Why art thou cast down, O loyal soul? Because thy labour goes uncompensated and thy sacrifice unnoticed, and thy patience unpraised? Because after many years men call thy service foolishness and thy life a failure? Hope thou in God, for His voice is whispering "Thou art My beloved . . . I am thy exceeding great reward."

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The patience of hope can chant this song before sunrise: *I shall yet praise Him.* Heart answers to heart across the centuries. This Hebrew poet feels, what we sometimes feel, that he cannot honestly thank God for troubles while he is still in the thick of them. He can only trust dumbly in the dark, and watch the eastern sky for the morning star. He can only bow his head and let the storm sweep over him. He is anchored on the Rock, but he has no voice, no spirit left for hallelujahs at present. His faith and hope are holding out, but they are hardly triumphant. He cannot glory in tribulations yet: perhaps he falls as far short of St. Paul's great rapture as we do. But how honest he is—how simple and sincere! We have all heard prayers and sermons spoiled by the fatal falsetto note. We have all attended religious meetings where the rhetoric rang hollow and the fervour was exaggerated. But while we confess that Christ reigns, it is right to add humbly, "We see not yet all things put under Him." We shall see it—but to-day we walk by faith, not by sight.

Most of all, in our own prayers we are bound to be utterly honest, to speak the simple truth. The Psalmist is a pattern

## Why art thou cast down, O my soul?

of sad sincerity. "I shall praise God after awhile," he says, "but just now I can do no more than hold on to Him, with all my heart and soul and strength. He has not taught me all the secret, nor wiped away all the tears. Why He deals thus with me, I cannot tell. But it must be right, and some day He will make it bright. Doubtless God will make me thankful at last for every step of the road He is leading me, thankful for every drop in the cup He is giving me to drink. I can submit to it all now, and I believe that I shall be glad about it all in the end.

"My losses, my disappointments, my lonely hours—I shall be thankful to my God for every one of them at last. I shall yet praise Him because He fastened me to the cross which crucified my selfishness. I shall yet praise Him for all those waves and billows which helped

to drown my pride. I shall yet praise Him because He made my plans frustrate, and denied my dearest ambition, so that He might subdue me to His own holy and perfect will. I shall yet praise Him for the weakness which wrecked me on His everlasting strength. I shall yet praise Him because He took away my treasures, and removed lover and friend far from my side, and set me in a solitary place, so that in emptiness and desolation He might make Himself more than all to my soul. I shall yet praise Him, because though I be deserted and broken down and sick at heart, I know now as I never knew before that God Himself is my portion for ever. When I see Thee as Thou art, I'll praise Thee as I ought. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

T. H. D.



O Lord of Peace, who art Lord of Righteousness,  
Constrain the anguished worlds from sin and grief,  
Pierce them with conscience, purge them with redress,  
And give us peace which is no counterfeit!

*E. B. Browning: Casa Guidi Windows.*



*Photo by Roger Whibley.*

# Matters of Moment



THE TEMPLE OF CONCORD AT GIRGENTI IN SICILY. THE TREE IN THE FOREGROUND IS SAID TO BE 2,000 YEARS OLD.

*Photo by Mrs. Travers Buxton.*

The Society's output of copies of the Scriptures in connexion with the war continues to flow with daily increasing volume. It is impossible by mere figures to convey any adequate idea of the variety and the extent of Christian service which is thus being rendered to the soldiers and sailors, not only of Great Britain, but almost every one of the nations now involved in war—as well as to the multitudes of sick and wounded, to the prisoners of war in many different countries, to alien civilians in detention camps, and to refugees. Moreover, this special war distribution is in addition to the ordinary missionary stewardship of the Society, which is being fulfilled as usual, without pause or slackening. Here we can only give a few glimpses of activity from points in a world-wide field.

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In Russia our Society has granted many thousands of Gospels, which have been distributed among sick and wounded soldiers in different hospitals—for example, at Petrograd, Moscow, Vilna, Warsaw, and Samara. Most of this distribution was carried out by the Red Cross and other official agencies, but at Moscow and Samara the Society's servants

have done much personal work in visiting hospitals and giving the Gospels with their own hands to the patients.

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From Petrograd we learn with great satisfaction that the presses of the Holy Synod of the Russian Church have been printing Gospels without ceasing, both for the distribution which the Synod itself is carrying out among the armies of the Tsar, and also for certain Imperial organizations, which include Gospels among the gifts that they are forwarding to the Russian troops.

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Up to the end of November more than 300,000 Testaments and Gospels had been supplied through the Society's agency at Berlin to soldiers and prisoners of war in Germany and Austria. The cost was partly defrayed by means of special gifts from German Christians.

§ § §

From Shanghai Dr. Bondfield sends a forecast that the Society's circulation in China during 1914 will prove to have exceeded the immense total of over two million books recorded for 1913.



## Matters of Moment

Our readers will welcome the article which we publish this month on the Toaripi New Testament, by its translator, the Rev. E. Pryce Jones, who has been a member of the staff of the L.M.S. since 1893. In that year he went out to Madagascar, but was transferred in 1899 to Moru, Port Moresby, British New Guinea. The L.M.S. mission in Moru was commenced in 1894, and has its headquarters at a place called Jokea. In his latest report Mr. Pryce Jones says "this work has gradually developed until it has now reached the stage of 'tingling hope.'"

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The first edition of the Toaripi New Testament which has just been published by our Society consisted of 3,000 copies, 2,000 of which have been sent out to the L.M.S. mission in Papua. We have also printed 4,000 copies of a separate edition of St. Luke's Gospel in the same version, the whole number being consigned to Papua.

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In this connexion it is of interest to record that during the twelve months which ended last Christmas the Bible Society sent out altogether 23,556 copies of the vernacular Scriptures to various islands of the Pacific—including New Guinea, the New Hebrides, the Friendly Islands, Samoa, Niué, and Fiji. These books included 4,600 complete Bibles; they were packed in 100 different cases; they weighed nearly nine tons; and they cost the Society, apart from carriage, £1,633.

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Among many remarkable testimonies of loyalty which have come from outposts of the British Empire, not least striking was the message sent by the little island of Niué,

which calls itself "a small child that stands up to help the kingdom of George V." When Captain Cook first discovered Niué, he named it Savage Island on account of the ferocity of its people, whom he described as "more like wild boars than human beings." Under the influence of Christian missions, however, they have become altogether transformed. Ten years ago the Bible Society published the first complete Bible for these islanders, who have honourably defrayed the cost of their books by producing and selling arrowroot and copra. Their message of loyalty breathes a spirit of independence quite in keeping with such industry and self-respect.

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Just before Christmas, 1,000 Bibles in their own language were sent out to the inhabitants of Fiji. A London daily paper recently printed a criticism on foreign missions, which complained that money should go out of this country at the present time "for the attempted and very problematical conversion of some far-off heathen." We note, however, that His Majesty's Secretary of State for the Colonies has just accepted the offer of Fijian troops to serve in the war. Now, the forefathers of these soldiers were cannibal savages till about eighty years ago, when the Wesleyan missionaries gained a foothold in Fiji. To-day there are no heathen to be found there; and the Fijians have risen in civilization until they are considered fit to fight side by side with British regiments.

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In spite of the upheaval which the war has caused, even in an island like Ceylon, the Society's circulation there in 1914 was 7,500 copies in advance of that in 1913,



A SIDE-CANAL IN VENICE.  
*Photo by Dudley James.*

## Matters of Moment

while local contributions were Rs. 5,000, against Rs. 3,788 received in the previous year.

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The total contributions received in London during 1914 from the Otago Bible Society have amounted to £325.

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The New Year's meeting of the Committee at the Bible House on Jan. 4th was, as usual, mainly of a devotional character. An impressive address was delivered by our loyal friend Canon Pearce, of Westminster, who is proud of the fact that he once held office on the Society's staff.

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As already recorded, our Society has sent a gift of Bibles to the British officers, interned as prisoners of war at Torgau, in North Germany. The Rev. B. G. O'Rorke, also a prisoner, who acts as their chaplain, writes that the officers, when they heard that the Society was sending out these books, agreed to have a B.F.B.S. collection, which amounted to £3 6s. Out of the limited allowance of an imprisoned officer he has to pay for his own board. We have

thus a practical proof of the gratitude of these British officers for their Bibles. The money collected at Torgau has been received at the Bible House in London. These officers have since been removed from Torgau to Burg, bei Magdeburg.

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One of the most popular editions ever published by our Society is the English Bible in Ionic type, which is sold for a shilling in ordinary binding. No fewer than 800,000 copies have been printed since it was first issued in 1907.

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The Society has just published a fresh pocket edition of the English New Testament, in clear type, bound in khaki, and of a very convenient size. This is sold for 2d., or on India paper for 6d.

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It is proposed to hold a World's Bible Congress among the various Congresses which are to take place in connexion with the Panama Pacific Exposition at San Francisco in 1915. The Congress will probably last for three days, beginning on July 25th.

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RISE up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.

Rise up, O men of God!  
His Kingdom tarries long;  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The Church for you doth wait:  
Her strength shall make your spirit strong,  
Her service make you great.

Lift high the Cross of Christ!  
Tread where His feet have trod.  
As brothers of the Son of Man  
Rise up, O men of God!

# The Bible in Russia

By William Canton

IT is with no ordinary interest that one turns at this moment to the Society's record of Bible work in the vast dominions of the Tsar. The story carries us back a century and more, to those early years when the pioneer agents of the Society—John Paterson, Ebenezer Henderson, and Robert Pinkerton—were founding under the fire-flecked shadow of the sword the great Bible Societies of the Continent.

It was in 1812, the year of the burning of Moscow and of that terrible retreat in which the soldiers of Napoleon were frozen to death round their camp-fires, and tens of thousands perished in the snow-drifts. On Dec. 6th, the day on which that deadly cold set in, a memorial for the formation of a Bible Society in St. Petersburg was presented to the Tsar; on the 18th, as the remnants of the Grand Army straggled across the frozen Niemen, Alexander I signed his approval; on Jan. 23rd, 1813, the Russian Bible Society was founded at a brilliant gathering of the highest dignitaries of State and Church. By its sixth anniversary it had circulated the Scriptures in thirty-nine languages of the empire; its list of 173 Auxiliaries included such remote centres as Tiflis beyond the Caucasus and Krasnoyarsk and Irkutsk in the depths of Siberia.

Its splendid promise was, however, of brief duration. Even before the death of Alexander in 1825 its existence was menaced by jealousies, Jesuit intrigues, and dread of secret associations and revolutionary movements; and in August, 1826, it was virtually suppressed by the transfer of its control to the Holy Synod. At that time it numbered 289 Auxiliaries; its circulation, in

forty-five languages, included a Russian version of the New Testament and Psalms, made at the desire of Alexander I; and the donations voted to it by the British and Foreign Bible Society had amounted to little less than £23,000.

The formation of a Protestant Bible Society for Russia was afterwards sanctioned, but limited to distributing the Scriptures among Lutheran and other Protestant subjects of the Tsar; and this pursued its useful course unmolested. But it was to the private enterprise of the Rev. Richard Knill, minister of the Anglo-American congregation in St. Petersburg, that our own Society owed the beginnings of what developed into an "agency." Other friends co-operated and continued the work; Bible depôts were opened east and west of the Urals, and a considerable distribution of the Scriptures was carried on. At length an unforeseen providence opened the way to larger enterprises.

In 1867, the year of the Paris Exhibition, a dastardly attempt was made on the life of the Tsar Alexander II while he was visiting that capital. An address of congratulation on his merciful escape was presented to his Majesty on behalf of this Society, and during the interview Mr. G. T. Edwards, who represented the Society at the Exhibition, offered him a copy of *The Bible in Every Land* and drew his attention to the versions in the various languages of his dominions. Shortly after the Tsar's return to Russia fresh facilities were afforded for the Society's operations, so that in 1869 a regular agency for Northern Russia and Siberia was established under the Rev. W. Nicolson. In 1870,



A RUSSIAN VETERAN OF  
THE GOLDEN COMPANY.

## The Bible in Russia

on the retirement of Mr. Melville, after thirty years of volunteer work, a South Russian agency was founded at Odessa under Mr. James Watt. Ten years later the Caucasus became a third Russian agency under Mr. Michael Morrison, at Tiflis. Finally in 1895 Siberia was made a separate agency under Mr. W. Davidson, with headquarters at Ekaterinburg, while the whole of Russia, the Caucasus, and Central Asia became one enormous Bible field in charge of Dr. W. Nicolson, who was succeeded two years later by Dr. W. Kean.

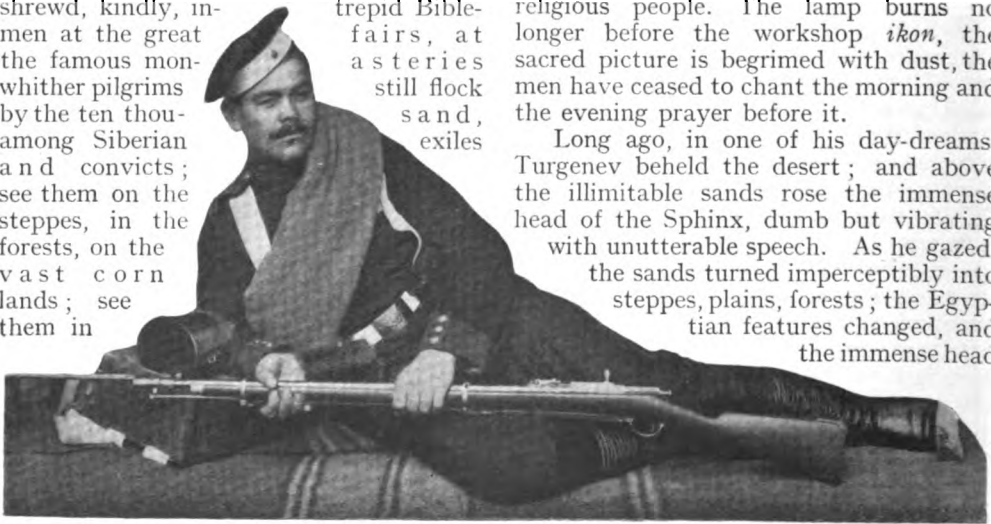
One stands helpless before the task of picturing the work achieved by these agencies. It is difficult to realize Russia as an empire of villages—the "derévnia" and its Byzantine stone church with green cupolas, the "seló" without a church—scattered over enormous plains and among vast forests. Even to-day, when the population of European Russia, including Finland, Poland, and the Central Asian provinces, is over 160 millions, there are only eight cities of more than 200,000 inhabitants, and eight in every nine Russians live on "the land." Add Siberia, which has more than twice the area of European Russia, with nine and a half millions of people, and you have our Society's field of operations.

Colportage, in upwards of forty languages, becomes a very epic of adventure and moving experience. We see the shrewd, kindly, intrepid Bible-men at the great fairs, at the famous monasteries still flocking by the ten thousands and, among Siberian exiles and convicts; see them on the steppes, in the forests, on the vast corn lands; see them in

snow-storm, in dust-storm, or in leagues of wild forget-me-nots and buttercups. They are selling in Tatar towns; at the gold-mines beyond Ribnaya; their long dug-outs float down the great rivers, and they find readers in the Ostiak *yourts* within the Arctic Circle, where the red alcohol in the thermometer drops to 60° below zero. The cost of these great enterprises is much lightened by the liberality of the Government, and by the passes and free freight granted to our Society by railway and steamship companies.

In Russia, as elsewhere, things are changing. Agriculture, mining, manufactures are extending their areas. Railways are breaking up the vast distances. Electric lights are glittering on the great rivers. Electric trams run through the streets of Kiev, the Holy City, with its gilded domes and white campaniles, its catacombs hallowed by the saintly dead of old, and its bells ringing out incessantly their old Greek music. Still, however, the companies of poor pilgrims stream out yearly to the sacred places in the Holy Land; and doubtless there is many a village in which the *mujiks*, believing still that Christ and the Apostles walk the world in disguise, will turn no wanderer from their doors. But in some of the great factories and workshops anti-Christian socialism, revolutionary dreams, immoral books and drink have been perverting the lives of a simple-hearted, deeply religious people. The lamp burns no longer before the workshop *ikon*, the sacred picture is begrimed with dust, the men have ceased to chant the morning and the evening prayer before it.

Long ago, in one of his day-dreams, Turgenev beheld the desert; and above the illimitable sands rose the immense head of the Sphinx, dumb but vibrating with unutterable speech. As he gazed, the sands turned imperceptibly into steppes, plains, forests; the Egyptian features changed, and the immense head



A SOLDIER OF THE PAVLOVSKY GUARD IN FIELD UNIFORM.

## The Bible in Russia



SUNDAY IN A RUSSIAN VILLAGE—  
THE SCHOOLMASTER READING TO THE PEASANTS.

was the Russian peasantry dumbly quivering into speech. To-day more than ever the work of the Bible Society is needed if that huge Sphinx-people is to break silence in words of peace and goodwill.

§ § §

Mr. Canton's article may appear incomplete without a brief postscript, giving some particulars of Russian versions of the Scriptures. The immense dominions of the White Tsar embrace over 120 races and tribes, speaking as many languages and dialects. Among these polyglot multitudes, our Society circulates the Scriptures in between 40 and 50 different versions. The vast majority of the Tsar's subjects, however, speak Russian, and belong to the Russian Orthodox Church. This Church retains in ecclesiastical use the Slavonic language—an ancient form of Slav speech which bears much the same relation to modern Russian as Latin bears to modern Italian. Few Englishmen are aware of the curious fact that the Psalter and the Gospels had been printed in Slavonic years before the earliest New Testament had been printed in English.

When the Russian Bible Society was founded in 1813 it promptly published a

reprint of the Slavonic Bible. Other Slavonic editions followed, together with diglot editions of the Gospels and the New Testament in Slavonic and Russian, and editions of the Psalter and the New Testament in Russian alone. Before the Russian Bible Society ceased operations in 1826, it had published at Moscow and Petrograd more than half a million copies.

In 1838 the B.F.B.S. first published the New Testament in Russian. This was followed by the Psalter and various Old Testament books. But it was not until 1875 that the Bible in Russian appeared for the first time, two versions coming out in the same year. The B.F.B.S. issued a translation of the Old Testament from the Hebrew; while the Holy Synod of the Russian Church published its own translation, made from the Septuagint.

The Imperial Government does not permit the introduction into Russia of any translations or editions of the Scriptures in Russian or Slavonic, other than those issued by the Holy Synod of the Orthodox Church. From the Synod's presses our Society, however, purchases and circulates about 400,000 copies every year. [EDITOR.]

# By Water and Wayside

THE delights of the open road have been sung by an American poet in verses which conclude with the couplet :

These are the joys of the open road —  
For him who travels without a load.

Without a load—but what of the man who must travel loaded? What of the Bible colporteur with his heavy knapsack of books? Has the open road no joys for him? At any rate, few can rival his close acquaintanceship with all that it has to offer the traveller. His business leads him both by main streets and unknown pathways. You may come upon the Bible-seller trudging along the dusty highway under a scorching summer sun, or wading knee-deep in winter snow-drifts; as he visits isolated farms scattered about the wide plain, or picks his path along elusive forest tracks. You may find him also upon the waterways—steering his canoe among dangerous rapids, or boarding an emigrant ship in harbour. Perhaps he knows most of the sorrows and the hardships, by water and wayside; yet he can tell of the joys as well. He would not dispense with his load; for his chief happiness is experienced when he wins acceptance for God's Book, and sees its message taken to heart.

Here are some scenes and every-day incidents, drawn from the latest records of our colporteurs' travels in different parts of the world.

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Across the great river-plains of China, thick-studded with thousands of towns and hamlets, the Bible-seller plods his way

along footpaths and barrow-tracks between the rice-fields, offering to each man he meets the Chinese New Testament for a penny. From South China the Rev. W. Richardson of the China Inland Mission at Taiping writes: "We are greatly helped by Colporteur Zia in his daily itinerations. I may quote the testimonies of quite a number of our forty-odd catechumens that have been baptized, and also a goodly number of our inquirers, who first came to a knowledge of the Gospel through the portions of Scripture which they bought from the colporteur. Some who purchased these books were at one time bitter opponents of Christianity, and blasphemed God and His Son Jesus Christ; but since reading the Scriptures their minds have changed and their lives are now bearing fruit for God, and their lips cannot praise the Saviour enough for the great patience and grace He constantly bestows on them."

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The Rev. A. G. Bryson, of the L.M.S. Mission at Tsangchow, writes: "Colporteurs Sun and Sui are among our most trusted and conscientious workers. They have been tireless in their efforts to reach the myriad villages of our tremendous parish. Although theirs is toil that often seems unproductive, I have frequently been encouraged at unlikely places on my preaching tours to hear testimonies to the value of their witness to the power of the Gospel. Only to-day, in conversation with a group of barrowmen who were resting by the roadside, I heard that Mr. Sun has repeatedly visited their village with his printed Gospels, and I believe he



COLPORTEUR HSIEH OF  
YUNNANFU, S.W. CHINA.

Photo by  
E. Amunslen.

## By Water and Wayside

has sown seeds destined to bear rich fruit in days to come."

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A Chinese colporteur in Shantung writes: "When I come to villages where I have often been, the children meet me with the cry, 'The man with the heavenly books is here,' and soon the whole village is crowding round me. Some of those

remain a Catholic, but I shall no longer be an idolater nor a slave to sin as I have been. By the help of God, I intend to turn over a new leaf.' This statement was made to me in the presence of a group of listeners, and caused a deep impression. Later that day I met the same man talking to his friends, who were blaming him for becoming a Protestant. 'No,' said he,



A TOBACCO PLANTATION IN BRAZIL.

*Photo lent by the "Times."*

who had formerly bought books from me urge others to buy them also, and say that the books are good and that they contain the true doctrine."

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In the great Brazilian province of Bahia—which is nearly as large as Sweden—Colporteur Cyrillo Santa Anna is one of our most faithful and devoted workers, who thinks his vocation the most glorious on earth. Here is an incident from one of his reports.

"I met a very zealous Roman Catholic, who had never read any part of the Scriptures. He bought a Bible in Figueiredo's Portuguese version and took it at once to his priest, saying: 'I have brought this book in order to compare it with the one you tell us is the true one. If you refuse to compare, I shall think you are cheating us.' At last the priest got a Portuguese Bible for him which cost £2 15s. The Figueiredo version had cost 1s. 4d. He studied the two, and found only such differences as I had already told him about. He said to me, 'I give the greatest thanks to God that at last I know the truth about the Bible. I am not a Protestant, I shall

'I am not, but I now believe in the Bible, and we must leave God to judge between us and the Protestants.' He has since been the means of helping me to sell many books, and has praised the work of the Bible Society."

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Colporteur Nobre has been able to do splendid service among the rubber-gatherers on the islands in the estuary of the Amazon. This is, perhaps, the most poverty-stricken district of the Amazon Valley. For a great part of the year the land is inundated with water, and the life of rubber-gatherers is exceedingly difficult and dangerous. Often they have to work day after day standing knee-deep in water, with the result that they present a yellow, anæmic, and emaciated appearance. What with the fearfully high cost of living and the present low scale of wages, they can hardly obtain the bare necessities of life; to buy a copy of the Scriptures means in many cases a real sacrifice. Yet during the five months which he spent on these islands our colporteur sold 578 books, which consisted chiefly of Bibles and Testaments. He travelled 1,370 miles, mostly by canoe.



## By Water and Wayside

Paysandu, renowned for ox-tongues, is the second city in Uruguay. It has a population of about 20,000, and is the centre of a rich pastoral and agricultural province of the same name. With its port on the river Uruguay it is well served with steamers from Buenos Ayres and Montevideo. Most of its buildings are of the old-fashioned Spanish style, yet the city has already some fine business houses and boulevards, and is well equipped with electric light, telephones, and other modern improvements.

Colporteur Iglesias made a journey to Paysandu mainly to visit the large factory of Mr. William McCall, who specially asked that our colporteurs should visit his employees. Iglesias wrote: "The work has been very fruitful. I am calling at every house, from the richest to the poorest. Many of the people are very poor, and others are very bigoted. I have already met a number of friendly folk." Señor Iglesias spent the month of October in Paysandu and sold all the books he had with him.

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In Chile some years ago, while Colporteur Gil Diaz was selling Bibles in the market at Santiago, a fanatic seized a number of his books and threw them into the river Mapocho. Some of the books, spoilt by the water, were rescued by workmen who were standing by. That certain volumes at least fulfilled their mission is proved by a recent report from this colporteur: "Entering an electric car at Santiago I found myself sitting next to an elderly woman, who asked me if I were not the man whose books had been thrown into the river. She went on to tell me that her husband had rescued a Gospel from the river on that occasion and had taken it home. He read it carefully and saw for himself that it was a good book and not *hereje*, as the fanatic had called it. The reading of this book brought about a great change in his life, and now he is a regular attendant at church.

"After the woman alighted, I continued my journey until we reached the river, where I got down almost at the spot where the man threw my books into the water. Here I approached three young men.

'*Caballeros*, will you buy a book that contains the passion and death of our Lord and Saviour Jesus Christ?' 'What!' said one of them, turning to me; 'it is not so long since a man selling books like these was assaulted here and his books thrown into the water.' 'I was that man,' replied I. 'Well,' answered the young man, 'sell me a New Testament, and let me see what it is like.'"

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"Colporteur Yi Syun-gook works entirely among the non-Christians. He has been out day and night, rain or shine, all the year, and has succeeded in selling a large number of books in the hardest district in this part of the country. He sold 5,607 copies of Gospels in ten months. He says in his report, 'I went to Yun Pung and tried to sell books during the day. At night I asked to sleep at a certain house, but was driven out and had to return to Pyeng Won market. The next morning, after praying earnestly, I returned to Yun Pung and succeeded in selling fifty copies of the Gospels. Later in the day I met the man who had refused me lodging the night before. He said, "I had heard that the Christians were all being arrested, and so refused to let you stay." He finally purchased a copy of St. Mark and was reading it when I left him.'"

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In South India a Tamil colporteur encountered a crowd of pilgrims who had come to bathe in the sacred river because—so they said—according to their *Puranas* those who bathed on that auspicious day would wash away their sins. The colporteur read them suitable passages from the Bible and explained that the forgiveness of sin could come from faith alone and not through ceremonial bathing.

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Mr. Wentzell, one of our colporteurs in the Transvaal, reports how he tried to induce a certain African to purchase a Bible. The man replied candidly, "No, if I buy that book I must give up sin, and I have no wish to do so." Yes, sin is the great hindrance.

# A Great Indian Version Two Hundred Years Old

By E. J. Sewell

**T**WO hundred years ago, early in 1715, there was issued at Tranquebar, on the south-east coast of India, the final instalment of the New Testament in the Tamil language. The work was completed in 1715. This book has the high honour of being the first New Testament printed in any Indian language. Carey's Bengali New Testament was not issued from the Serampore Press until 1801. Henry Martyn's Hindustani New Testament, the first in that language, did not come out until 1814; and the translations in the other principal languages of India are of still later date.

Tranquebar was in 1714 a flourishing Danish colony, and the first translators of the Tamil Bible were missionaries sent from Denmark. One evening while Frederick IV, the pious king of Denmark, was reading reports from the colony, he sent for his chaplain and asked what had been done for the spiritual welfare of his Indian subjects; finding that nothing had been done he directed that men should be found to be sent out as missionaries. The chaplain communicated with the celebrated Christian theologian, A. H. Francke, at the then recently founded University of Halle in Saxony; and through Francke his pupils

Bartholomäus Ziegenbalg and Heinrich Plütschau were engaged for the work, landed at Tranquebar in 1706, and became the first two Protestant missionaries to India.

Ziegenbalg seems to have had no doubt as to what should be his first task. In October 1708, two years and two months after landing, he began to translate the New Testament into Tamil; and he finished

the work in March, 1711. With the help of J. E. Gründler, who had come out in 1709, the next two years and a half were spent in revising this translation. The printing began at the end of 1713.

Although the high privilege of being the pioneers in this enterprise for India belongs to the Danish nation and to Lutheran missionaries, it is pleasant to know that an English Society, the Society for the Promotion of Christian Knowledge, gave them useful and valuable aid. Tamil types seem to have been cast at Halle, but it was the English Society which sent out the printing-press, as well as the paper used for printing the edition, and a liberal grant of money.

News of this Danish mission reached England through Boehm,



BLIND SALOME OF THE W.M.S. GIRLS' HOME AT KARUR, IN MADRAS, READS TO WONDERING CROWDS FROM A TAMIL GOSPEL IN EMBOSSED TYPE.

*Photo by the Rev. W. E. Garman.*

## A Great Indian Version Two Hundred Years Old

chaplain to Prince George of Denmark, the husband of Queen Anne, and was taken up with enthusiasm by the English S.P.C.K., which in 1709 formed a separate committee to carry out the design of the Danish missionaries to extend the work to Madras and Cuddalore in British territory, and even further north to Calcutta.

Tamil, which is spoken by some 18,000,000 people in India and Ceylon, is a copious and difficult language with an extensive literature: it was not to be expected that a first translation, made so soon after the translators arrived in India, would long give satisfaction. Ziegenbalg died in 1719, but his mantle fell on his colleague, Benjamin Schultze, who issued a revision of the New Testament, and a translation of the Old Testament and Apocrypha, which was finished in 1728.

The history of every standard version of the Bible is one of continual revision and improvement. The early attempt provides a basis for a revised and improved version, so that it not only serves its own generation, but survives, to a great extent, in its successor. The next stage in the history of the Tamil Bible was the revision of Ziegenbalg and Schultze's translation by J. P. Fabricius—a German missionary labouring in Madras for the S.P.C.K. He had been engaged as a missionary for thirty years when in 1772 he published his Tamil New Testament. His work, begun as a revision, became, as so often happens, practically a new translation. This was a careful and scholarly production, though, in the opinion of most later Tamil scholars, it is too literal. However, it held the field for many years until, in 1833, a fresh revision (this also practically a new translation) was brought out under the control of a committee appointed by the Bible Society. The work being largely done by C. T. E. Rhenius of the Church Missionary Society, the Tamil New Testament of 1833 has since gone by his name.

The style of this translation was condemned as too paraphrastic. In their "Historical Catalogue" Messrs. Darlow and Moule quote Dr. Murdoch as saying that "*Faithfulness* seemed the great aim of Fabricius. . . . *Intelligibility*, on the other hand, was what Rhenius chiefly sought." The consequence was that while each version had its advocates, neither was

accepted as the standard translation. The matter was complicated by the existence in Ceylon of a Tamil version of the New Testament, made by American missionaries, which represented the language as spoken in Ceylon by Tamil people who had migrated thither, but was not acceptable to readers on the continent of India.

Thus there were three Tamil versions current, each of which had warm supporters, and it seemed as though it would be impossible to unite them all in accepting any one of the three. But the high importance of having only one Tamil translation led the Bible Society to form in 1857 a committee for the purpose of revising Fabricius's version. The chief part in carrying out this revision was played by Dr. H. Bower, of the Society for the Propagation of the Gospel. The New Testament was finished in 1864 and the whole Bible in 1868. At first the missionaries in Ceylon were unwilling to accept and adopt this result, on the ground that it contained words and renderings unknown in Ceylon Tamil. It appeared at first that the endeavour to unify had only resulted in substituting four competing versions for three; but patience, conference, and a genuine desire to reach a satisfactory settlement brought about a happier result. Modifications were made; and, after three years, Dr. Bower's translation was adopted and has ever since been current both in India and Ceylon as the standard Tamil Bible, though Fabricius's version, slightly revised, is still issued and used by the Lutheran mission.

It is difficult to estimate the exact number of Tamil-speaking Christians, but if we include those in Ceylon and Burma, the total to-day is probably not fewer than 280,000. The Bible Society has issued about five and a half million copies of the Scriptures in Tamil.

Translators die and are forgotten, but their work does not die. Dane, German, Englishman and American; king, court-chaplain, University professor and many missionaries and religious societies, have for two centuries all co-operated, in order to enable the Tamil peasant to read in his own mother-tongue the wonderful message of the Bible.

In attaining this result the Bible Society has played a characteristic part.

# A Translator in Papua

By the Rev. E. Pryce Jones

The first New Testament in Toaripi has just been published by the Bible Society. This version has been completed and passed through the press by the Rev. E. Pryce Jones, of the L.M.S. Papua mission, who has kindly written for our magazine the following article describing the Toaripi language and those who speak it. The illustrations are from Mr. Pryce Jones' photographs.

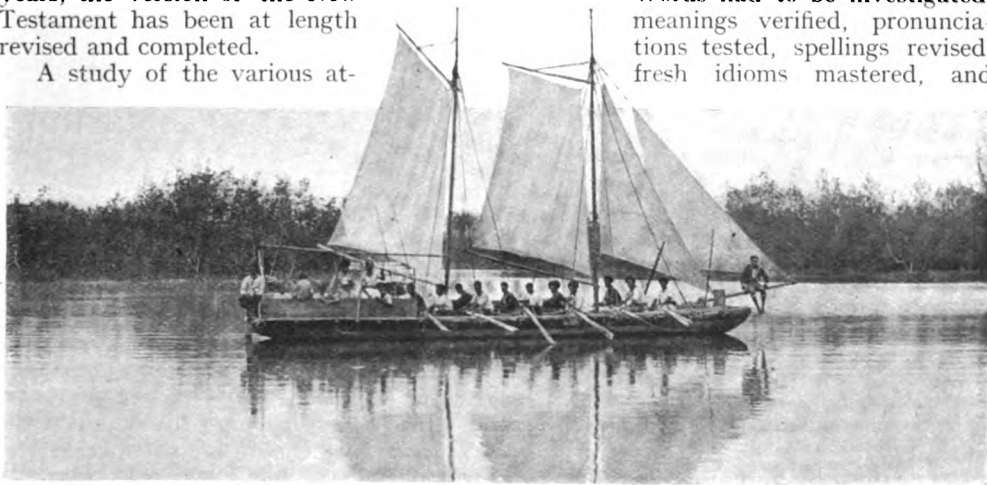
THE Bible Society has just published the New Testament in another language of Papua. Toaripi is a dialect spoken by tribes inhabiting the south coast of New Guinea, between Cape Possession and the Purari Delta. The Gospels in this tongue had been previously issued by the Society in 1902. The earliest attempts at translation were made by Christian teachers from the South Sea Islands, who had been stationed in that district by the veteran missionary, James Chalmers. This tentative version was afterwards improved and enlarged by the Rev. J. H. Holmes, of the L.M.S., who carried them on to include the four Gospels and certain selections from other books of Scripture. The need for expanding the mission somewhat interfered with the study of the language; especially as to remove to another station, fifty miles distant, meant to go outside the area where the Toaripi speech is current in its purity. Accordingly, the language had to wait for a more settled student; and now, after fourteen years, the version of the New Testament has been at length revised and completed.

A study of the various at-

tempts at translation forces one to conclude that the natives of Papua behave just as Europeans behave when speaking in their own language to foreigners—they endeavour to simplify their talk in order to suit their hearers. Generally a foreigner, whether missionary or trader, first of all picks up a "pidgin" form of the language; and, unfortunately, this often finds its way into the earliest versions of Scripture. This kind of talk proves very difficult to unlearn, when once it has been acquired; and there may possibly be a certain truth in the criticism expressed by the term "missionary language," which is sometimes applied to new translations in a strange tongue.

After a few years of familiarity with the people we began to realize that there were considerable differences between the speech they used in conversing with us and the speech they used in conversing with one another. On further enquiry, we discovered that we had to begin *de novo* and learn the language over again.

Words had to be investigated, meanings verified, pronunciations tested, spellings revised, fresh idioms mastered, and



A TOARIPI SAILING-CANOE.

## A Translator in Papua

grammar corrected. In the course of this process, we were brought face to face with the mental condition of the people, which proved to be extremely primitive—for language is an index of a nation's development.

Here in Papua, wood, bone, shell and fibre supplied the tribesmen with most of the tools wherewith they obtained their means of subsistence: stone axe-heads and adze-heads helped them to build their rude houses and canoes; clubs of wood and stone, and pointed sticks in the form of spears and arrows formed their weapons of offence and defence. Their dwellings were raised on wooden piles in the swamps or along the bays—neither stone nor mud being used in erecting a house or fence. Agriculture was of the most elementary kind, carried on with little else save a "digging-stick," which also served on occasion as a handy weapon. All the year round their food was supplied by the sago swamps, so that they needed no store-house or barn for their provisions. They have still no grain food, and know nothing about seed-sowing; their bananas, sago, and roots are all raised from cuttings or suckers.

The Papuans possess neither flocks nor herds. The domesticated pig and the dingo are the only animals they rear. The first serves for food only, the second for hunting as well; but these animals run free, and for the most part do their own foraging, hence the Papuans know little of pastoral life or the care of cattle.

Their domestic arrangements are extremely simple. Cooking is carried on over open fires out of doors, either by roasting in the embers, or by boiling in earthenware pots. The Toaripi people have never learned the art of pottery, but their pots are obtained from their eastern neighbours, the Melanesians. Each family is self-contained, and raises its own food in its own garden, makes its own fishing-net, and paddles its own canoe. Hence there is no necessity for commerce, no buying or selling for gain; there are no markets, no shops, no money. The people have never discovered oil, and possess no lamps or any other means of illuminating their dwellings. A fire-stick suffices to search the dark corners of the house, and

a torch of coconut leaves is used to light the pathway, or for a fishing flare.

A Papuan tribe is organized on a loose clan system, with little authority. Everything depends on the strength of the clan, as no organized form of village government exists. Tribal or clan custom has been the only law; violation of this was punished according to the mood of the moment and the strength of the violator's family. There was no centralized authority or chief, and no system of judicature; there was no organized worship, and no priests—indeed, their religious beliefs seemed curiously vague. Thus, in their social, political, and religious system, or lack of system, these people could hardly be more remote from the ideals of the New Testament.

Since a large portion of the great island of New Guinea became British territory, and its shores and islands began to be visited by British traders and officials, a large number of English words, adapted to native pronunciation, have crept into the language. The word carpenter, for instance, is transformed into *kamuta*, and as there are no artisans of any kind, this



THE TOARIPi METHOD OF PLOUGHING  
WITH "DIGGING-STICKS."

word *kamuta* does duty for any sort of worker in wood, iron, or stone. A plane is called *ake*, the native name for the shell of a large bivalve, which does duty as a knife and a scraper; a hammer is known as *hamara*, from its English name. A plough is called *sira*, the name of the native's 'digging-stick,' with which he weeds his garden. These examples will illustrate how a Papuan transfers his

## A Translator in Papua

simple ideas to the new things he sees, and names them accordingly. We missionaries adopt these words, so far as they are descriptive, and avoid confusion. When, however, I brought the first horse



A TOARIFI VILLAGE STREET.

ever seen there, the people called it *ita rovaea*, i.e. big pig; but I felt I could not let it suffer that indignity, so they have had to learn its English name, and they call it *hosi*.

Each Papuan family is independent and self-supporting; the man and his wife provide all that the family needs. There are no social distinctions, no master or servant, no rich or poor, no bondsman, or borrower, or lender. Hence it is difficult to find native terms whereby to express the more complex human relations described in the Scriptures. Thus, to translate the word "buy," I was obliged to amplify the native word for "exchange"; to buy is to exchange with the object of keeping, and to sell is to exchange with the object of giving. A "market-place" is the place where different things are exchanged—*etau maea-maea itaea leila oti*: the English word "money," spelt *moni*, is used for all coin. The people have no scales or weights or measures, and to express these the English words have to be employed when needed.

The Papuan conception of number is very limited; the people have words for one and for two and for three—*jarakeka*,

*orakoria*, *oroisoria*; to express four, two is reduplicated thus—*rauka rauka*, i.e. two, two; for five, they say two, two and one—*rauka rauka mea jarakeka*; for six: two, two, two—*rauka, rauka, rauka*. Above

this number, they rarely go. Perhaps the *raukas* become too numerous for their memory to contain, so they give it up and use a convenient term *rauapo*, which means a lot of *raukas*, i.e., "many." Besides this way of counting by twos, they have a method of counting by fives, for which they use their hands and feet: five may be expressed as *mai itai*—"the hand of one side," but ten becomes *mai itai mai itai*—"hand of one side,

hand of one side"; then a man descends to his toes in the same fashion, carrying the fives into four groups and marking them off accordingly. They have only this concrete idea of number, and it is very difficult for them to deal with numbers in the abstract. Some of them seem obliged to localize even units, for they will start with their fingers and then proceed to other points on their arms and body in order to localize successive numbers. It has proved necessary, therefore, to adopt a different system, and our English numeration is taught to them, and used in translating the Scriptures.

The most striking feature in Papua is the above-mentioned lack of any system of authority. A village may be described as a cluster of clans; and each clan has a club-house for men. One or two members of the clan may be counted as the head or heads of the club-house; nevertheless such men have no authority to command the other members of the clan. There is practically no compulsion in native life; and hence it is impossible to translate literally the sentence in our Lord's parable, which says "Compel them to come in." The rendering has to be achieved in the following fashion:—

## A Translator in Papua



A CHURCH IN TOARIP.

"Urge them (or literally, 'make their livers rise by quarrelling words') to enter in." This absence of visible authority means a life so passive that they have not yet developed a vocabulary to express vigorous action. There is no chief with power to compel, no court of chief law, with judges and penalties, no officers of law and order, no active sense of obligation, or duty, or right. We have adopted a word for obedience, which expression, however, is a passive virtue, and means rather "to agree with thee." However, moral ideas are now being introduced. Compulsion has come into the lives of the Papuans by the introduction of English law and justice. It is becoming easier to explain the New Testament by means of reference to the British government. To-day a centralized authority exists; which can impose laws, and punish the breach of laws; there are magistrates and judges, policemen, and prisons. But all these things are foreign; the ideas they convey are foreign, and yet they have to be translated into terms of native life and thought. A fresh world is being opened up to the Papuans, and a new life with a new sense of responsibility. They are being constrained into practical recognition of that Categorical Imperative which the New Testament translates in terms of love.

Though they are strangers to the idea of God, they are not strangers to the dread of malignant spirits.

These people, without hope and without God in the world, who live almost entirely in the present, concerning themselves only with the satisfaction of their immediate bodily wants, are being compelled by the intrusion of the New Testament into their lives to consider a new factor in their existence—a Father over all, who desires the perfecting of His children.

To people who rarely think of the future, it is difficult to express it except as a sequence of events. The hope of eternal life lies almost outside the capacity of their language, and only after much teaching does such an idea reach their intelligence. If to the wise and prudent of the civilized world this hope has often seemed foolishness, can we wonder that some who hear it in Papua think it foolishness also? Yet to those who by faith in a newly found God look forward to a new life which does not end with the grave, existence on earth becomes the preparation for a glorious future.

Great is the privilege of the translator who is able, with the New Testament in his hands, to unlock these imprisoned souls and lead them into the liberty where-with Christ has made them free.



# In Dutch Guiana

By the Rev. James Aiken

Secretary of the Society's Berbice Auxiliary

**I**N the flat lands of the Guianas representatives of many races have been brought together, and Bible distribution presents various difficult problems.

On the banks of the Corantyn River, whose great stretch of yellow waters separates Dutch and British Guiana, there are settlers drawn from every part of the world. The Berbice Auxiliary, in its efforts to supply them with the Word of God, frequently finds a call for Bibles in tongues new and strange to its officers and colporteurs.

Versions in Hindi and Urdu, in Tamil, Telugu, and Bengali, are required for immigrants from the East Indies; Syriac and Arabic versions for a few Armenians; Italian, Portuguese, Spanish, Dutch, and French for the various Europeans in the community; while Arawak and Carib are tongues into which only one or two Gospels have as yet been translated for the indigenous Guiana Indians. The extension of our Bible work to the Dutch bank of

the Corantyn River has recently added to this polyglot list two more languages, Javanese and Negro-English.

On the Nickerie (pronounced Ny-kairy) Creek, which flows into the Corantyn near its mouth, the town of New Nickerie is situated on the mud flats a few miles from the bar. Two or three feet below high-water level, the town and plantations of sugar, rice, and rubber are protected from inundation by embankments built along the river. Mud, yellow water, crushed marigold smells, courida and mangrove bush, impress themselves on the traveller as he approaches—and, at times, mosquitoes in brigades and army corps. The *Culicelo*, striped of leg, recklessly eager, and, in her season, active day and night, is the common coast mosquito of the Guianas—oppressively common after the September and January rains. The town, with its three or four churches—Lutheran, Dutch Reformed, and Anglican—its hospital, gaol, post office, and administrator's



INDIANS IN DUTCH GUIANA.

## In Dutch Guiana

offices, stands out attractively from the dark monotony of mangrove bush as one rounds the bend of the creek. Vivid greens, scarlet, orange, and brown, bathed in the strong sunlight, delight the eyes till they tire of the intensity of colour.

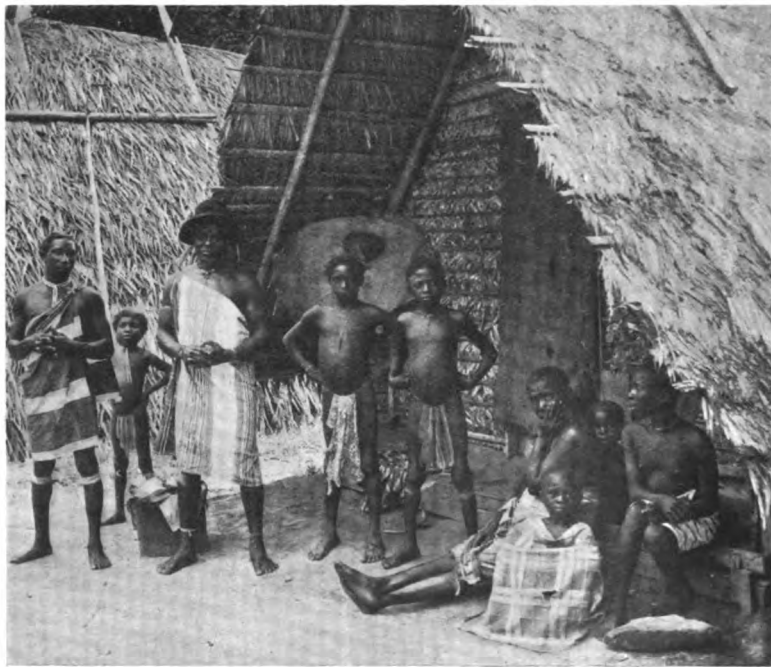
The population of two or three thousand is mainly made up of white and coloured Dutch, negroes, East Indians, and Chinese. Most of the white and negro inhabitants are bilingual, Dutch and English being almost equally native to them. Further up the creek, Javanese are employed on the plantations, along with East Indians and negroes. It is mainly to try to reach these peoples from the Far East that our work has been extended to the further side of the Corantyn River, and our colporteurs have paid two visits to Nickerie with this object. Premball, the East Indian colporteur, speaks several dialects of India, but he has no knowledge of Javanese, and the want of it has seriously hindered him from getting into touch with them. Many of these labourers cannot read, and our present problem is to find some way of making the Scriptures an open book to them. From M. von Rumoudt, the Dutch Commissioner of

New Nickerie, we have had every help and encouragement, and in this difficulty also I have no doubt his good offices may assist us.

Far in the interior live a very interesting people, the bush negroes. Their villages lie hidden in the upper hardwood forests. There the creeks, mud-coloured in the lowlands, are clear, running streams. They have no cultivation except patches of plantain, cassava, and yams, planted by the women of the villages. The men fish and hunt, and will occasionally labour at timber-cutting. Some years ago, in reprisal for injury done them by certain French convicts who escaped from Cayenne, the negroes in a bush village caught and slaughtered a boat-load of Frenchmen. There were tales of cannibalism told over this incident, but for the truth of such stories I cannot vouch. The Moravian Society has done some mission work amongst these people; but for the most part they have been allowed to form their village communities in the high bush without any interference or influence from civilization. In some places they have driven out and taken the place of the former red-skin peoples in Dutch Guiana. As

far as physique is concerned, those whom I have seen are tall, well-built specimens of humanity; in manners and customs they remain much like their African forefathers who were brought as slaves to the Guianas, and afterwards escaping from their masters, established themselves in the forest interior.

Their language is the so-called Negro-English. It is a mixture of some African and Dutch words



A BUSH NEGRO FAMILY IN DUTCH GUIANA.

## In Dutch Guiana



JAVANESE LABOURERS ON A PLANTATION IN DUTCH GUIANA.

with a form of English in which the vowel sounds are mostly changed and the grammar is rudimentary. For example, "shall not perish" is represented by "no sa go lassi," *i.e.* *no shall go lose* (his life). "Whosoever" is rendered by *dem allamal*, probably *them all an' all*. The Testament and Psalms have been translated into this curious tongue and published by the B.F.B.S. The Bible Society's colporteurs meet with the bush negroes in the town of Nickerie, to which they only come when they have rafts of timber to sell; and an opportunity

then occurs to put Scriptures in their hands.

There are mission fields in which greater numbers of people are gathered, and where vastly greater numbers of the Scriptures are distributed; but few fields in which are found such a variety of types and racial differences—to attract and perplex the agent of the Bible Society and to make him long for the Pentecostal gift which would enable him to get near to the minds and hearts of those to whom the message of the love of God is to be carried.

"What are the things that make for peace? If we gather together in the name of Jesus Christ, it means that we worship the All-Father, Who pities our foes as He pities us. It means that we gather in a temper of common charity, desiring for our foes the blessings we seek ourselves. It means that we ask God to give us that trustful repentance which alone can make the human spirit the conductor of God's power and peace in the affairs of men.

"Such temper of love and repentance is far more potent than any other, for the force of God's own presence is added to it. Let us pray faithfully, convinced that if as a nation we will but open our hearts to the temper of Christ, that temper will leap from heart to heart, from crowd to crowd, from nation to nation. So only, when any issue of the war makes it possible, can an early and true basis of peace be found."

# Sidelights on the War

THE *Morning Post* recently printed a letter, written to his father by a young officer in the Yorkshire Regiment at the front, in which he mentions a number of things that would be useful, among them a pocket Bible. He continues: "Apropos of that, our men all have pocket editions of St. John's Gospel. One of them, who was showing me some family photos, brought out his copy, and said he thought there was not a man in the regiment of those who had been out at —, who had not read his through and through. About six other men who were in the room at the time said that was so. If any one thinks that joining would tend to degenerate his religion, you might tell him this."

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From Newhaven, Sussex, Mr. W. H. Noble, of the Missions to Seamen, writes, Dec. 16th, to express his gratitude for a grant of New Testaments. "Both sailors and soldiers are more ready to read the Word than I have ever known, and grateful for the gifts." Mr. Noble quotes a letter from the front written by a private in the Royal Sussex Regiment, who says: "I thank God that I am still alive and in His keeping. That little book has been read by me in the trenches, and I am glad to say that after I have read a portion each day, my chums have asked me to lend it to them for to have a read. Many a man, rough as he has been, has said his prayers more times than once out here. I hope the people will remember us all in their prayers."

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A vicar in an English town writes to the Bible House: "Thank you very much for the Gospels you have so kindly granted me for the German prisoners here. They have all vanished! If you had only seen the eagerness with which they were taken, and of the 381 men who strove for them, you would indeed rejoice. I was almost like one in the centre of a football 'scrum'; so eager were they to get the German Gospels. They asked me for a service on the following Sunday, which I gave them. It was most striking to see them—most of them still in their uniforms, drawn up in a hollow square—and to hear them sing their Lutheran hymns! How earnestly they bowed their heads, as I prayed, one of them interpreting for me! And how they listened to an address I gave them on St. John iii. 16! They looked, many of them, so sad, and wretched, before the service—but there was,

thank God, a striking contrast after the service—they got so bright. At the close I said 'hands up' who would like me to come again—and every hand went up, I believe. The whole service was most affecting, and they were all very gentle to me. I have this Sunday service regularly now. N.B. Thank you so much for the 500 more Gospels also just sent."

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From Groningen, where our friend Heer A. Boot has distributed more than one consignment of Testaments and Gospels among British soldiers and marines who are interned at that place, we have received expressions of warm gratitude for the Society's gifts on the part of the men.

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A letter which betrays unfamiliarity with English has been received from German prisoners of war interned in Ireland, thanking the Society for a second gift of Scriptures: "Your small supply was a large number in regard to our hope to get some. Now but our joy has not remained my joy, but that of all our comrades. Be sure therefore, dear sirs, that the loved books are distributed judiciously amongst those who really were wishing to have them. You have made us rich ones and happy to give the books away, for in times of war many a man take occasion to becoming a believing one."

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German Christians in Berlin have formed a committee to carry on religious work among foreign prisoners of war in Germany. They are obtaining large numbers of Gospels in French, Russian, and English, free of charge, from our Society's Berlin depôt, which is still able to carry on a certain amount of business under the devoted and skilful management of Herr Hartkopf.

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By the middle of October Mr. Lichtenberger, our veteran depositary at Belgrade, had been able to distribute 4,300 copies of the Scriptures among wounded Serbian soldiers.

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From Bucharest we learn that at the end of October two of our four Rumanian colporteurs had been taken into military service; the other two were working unhindered and with success.

## Sidelights on the War

In Egypt special permits have been granted by the British military authorities to enable our colporteurs to enter all the camps, where they distribute and otherwise dispose of Testaments and Gospels in large numbers. At Port Said, which now resembles a fortress, large numbers of English Testaments are being supplied from our dépôt to the British soldiers who have arrived to guard the Suez Canal. Nearly all the men of the Australian Contingents had been presented with Testaments by our Auxiliaries in Australia, before they sailed. A Russian warship, which had taken part in the bombardment of Tsingtau, recently arrived at Port Said, where our colporteurs sold 225 books—mostly Russian Bibles and Testaments—among its crew.

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No news has been received from our colporteurs in Damascus, where the sacred green flag of Islam had been conveyed from Mecca, and the Jihad, or holy war, against "unbelievers" had been proclaimed.

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In Persia, our colporteurs were able to

work down to the end of November with a fair amount of success, but the effects of the war are now beginning to tell upon their efforts. Few, if any, of the trade routes south and east of Teherân are free from brigands, and the post between Teherân and Ispahân has been robbed several times recently.

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From Johannesburg, the Rev. George Lowe sends the following note from the Secretary of the Y.M.C.A., through which our Society has made free grants of Testaments for distribution among soldiers in the Transvaal: "I wish to express the appreciation of the men in Booyne for the kindness of your Society in presenting them with New Testaments. At our first meeting 600 men were present, and I asked them to come forward and take copies if they desired. I do not think that there was one man who did not embrace the opportunity. Several came back, asking to have a copy for a friend. One man stated that, through that meeting and the Testament, he had written to his mother for the first time in three years."

## Common Prayer

"Pray meikle; for it is praying folk that will win through the storm."

*Alexander Peden, the Covenanter.*

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

LET US PRAY—

For the victory of peace and goodwill among all nations.

For all members of the Society's staff who are now on military service in different countries, and for their anxious families and friends.

For those servants of the Society who are carrying on its work in circumstances of special difficulty or danger; especially for the Rev. T. R. Hodgson and his helpers in Turkey; and for Mr. Hartkopf and his helpers in Central Europe.

For the Society's normal missionary enterprise, that it may not suffer or slacken on account of the special needs and appeals connected with the war.

For a wider circulation of the Society's literature, and for deepened interest in the Society's mission to accrue therefrom.

For a blessing upon God's Word placed in the hands of the wounded, the sick, the dying, and the bereaved.

# Personalia

The Earl of Aberdeen, who has just been created a Marquis, ranks among the valued and veteran friends of the Bible Society, having become one of its Vice-Presidents in 1877.

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Among the newly-appointed Privy Councillors, we observe with much pleasure the name of Sir William Macgregor, G.C.M.G., another Vice-President of the Society, whose recent address at the Bible House we recorded in December.

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The annual sermon and offertory in Westminster Abbey on behalf of the Bible Society took place, as usual, on the second Sunday in Advent, the special preacher being the Rev. Arthur Taylor, Secretary.

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The Rev. T. R. Hodgson, the Society's agent at Constantinople, who, in spite of the war, has remained at his post in that city, reports that he and Mrs. Hodgson are both safe and well.

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Our veteran fellow-worker, the Rev. Dr. A. Nottrott, has spent most of his life as a missionary in India, where he devoted himself to evangelizing the Mundari people, in connexion with Gossner's German Evangelical Lutheran Mission at Ranchi. Dr. Nottrott has been the chief translator of the Mundari Bible. Before the war began he had returned to Germany, where he is engaged in revising the Mundari New Testament at the expense of our Society. Though it is no longer possible to remit his salary from London, he writes that he is determined to carry on his task, in spite of the war and its consequences: "I shall not interrupt my work on the Mundari New Testament, and I



A MOSLEM TEACHER  
IN TUNIS.

Photo by  
*Lehnert & Landrock.*

shall thank my God if He grants me time to finish it. A man has no time to lose when he is in his seventy-eighth year."

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The following paragraph recently appeared in the principal Siberian newspaper, with reference to Mr. Peter Makushin of Tomsk, who is a warm friend of our Society and one of its Honorary Foreign Members. "In recognition of Peter Ivanovitch Makushin's work in circulating the Holy Synod's editions of the Scriptures throughout Siberia, the Holy Synod passed a resolution on Sept. 22nd to bless and present him with an *ikon* of our Most Gracious Saviour. A

few days ago this *ikon*, in byzantine style, along with a decree from the Holy Synod, was received by the Bishop of Tomsk, and handed over to P. I. Makushin on the occasion of the completion of forty years since he founded the first book shop in Siberia. Peter Ivanovitch has been for twenty-five years agent for the Synod's printing press, and has sold over 100,000 copies of its publications." Mr. Mukushin makes his shop at Tomsk the depot for our work in that division of Siberia.

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At their meeting at the Bible House on Jan. 4th, the Committee had the pleasure of an interview with the Rev. W. Sherratt, who has done such admirable service since 1898 as the Society's agent in Burma. In the course of a lucid and telling address Mr. Sherratt outlined the growth of circulation in that country, and touched upon the various problems still to be solved in connexion with translating the Scriptures into the dialects of the various hill-tribes.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: Williams Deacon's Bank, Limited, 20, Bishops Lane, London, E.C.

# The Bible in the World

## The Cloud and the Sea

WHEN St Paul wrote to the Corinthians: *I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea*, he was reminding his friends that God's ancient people had shared one common lot. In their tribulations and in their deliverances, they had all fared alike. When Israel came out of Egypt, the same watery gulf opened to give them passage, and baptized them together in its spray. The same mystic cloud guided their march across the desert, and brooded in gloom and glory over their pilgrim camp. In the experience of the ancestors of the Hebrews there had been no difference: "now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." They stand for our admonition still. They warn us against two opposite errors, lest on the one hand we disdain the past, and on the other hand we idealize the past.

Many persons to-day, in the Church as well as in the world, look down with a certain contempt upon every century before the twentieth century. They are intoxicated with pride in modern inventions and discoveries. They gaze back scornfully at the benighted generations when newspapers and telephones and airships were unknown. Nevertheless, with all our new knowledge, man's real needs and sorrows and yearnings are not changed a whit. Mr. Frederic Harrison cannot be called an obscurantist, and he has given this testimony: "Every aspect and appliance of practical life has been transformed within my own memory—and yet in all its essential conditions human life remains the same." We are strangers and sojourners as our fathers were. The same temptations torment us, the same mysteries baffle us, the same sorrows pierce us, the same grave waits for us in a little space.

Again, there is a converse error which is perhaps even more common among Christian people: we idealize the past. To our eyes bygone ages appear glorified in a mist of sacred memory. We imagine that holy men of old were unlike their degenerate descendants. And we excuse ourselves by assuming that the saints and heroes and martyrs enjoyed some rare privileges and



Photo by Henry Irving.

MARCH 1915

## The Cloud and the Sea

immunities which are denied to us now. Surely they must have been exempt from our humdrum trials, our prosaic duties. We cannot believe that they were in all points tempted, and succoured, like as we are. Nevertheless it is true that the Christian's spiritual environment, his moral helps and hindrances, were substantially the same in earlier ages as they are now. Although so much has changed outwardly, yet the deep elemental things, the things that seriously matter, abide and endure. Human life varies but little in its main issues. Birth and marriage and death still go on in the ancient fashion. Seed-time and harvest, hunger and labour, love and pain and parting, are still the great controlling factors in man's lot. These things we have always with us. We also are all under the cloud, we all pass through the sea.

Men often feel that life grows more complicated and bewildering than it was once. The world we have to live in seems so confused, the path of duty so perplexing, the meaning of existence so obscure. Yet assuredly this is no new thing. The problems which we cannot solve haunted Plato and St. Paul. The deep questions which torment poor men and women lying on their sick-beds to-day are the very questions debated in the Book of Job by dark-eyed shepherd chieftains, under the curtains of their tents in the morning of the world. Why do we have to suffer, and to suffer so unequally? What is the use of pain and loss and tragic bereavement? What does God mean by all this mysterious trouble of human life? What will be the issue of it at last? Our fathers were all under the same cloud. They were torn with doubts and fears, just as we are. Even in the ages of faith, men walked by faith, not by sight—just as we have to walk still. Their psalm was only an earlier version of ours: "Lead kindly Light, amid the encircling gloom." And they could only cling, just as we cling, to the One unseen, unfailing Guide of them that travel to the sky.

And our fathers all passed through the sea—the sea of sorrow as well as the cloud of doubt. A great sufferer has

testified "man that is born of a woman hath but a short time to live and is full of misery." Who of us that is old enough to be acquainted with grief will refuse to endorse that ancient testimony? Our mothers baptized us with their tears, just as we in turn baptize our own children. For us, as for primitive folk, work is wearisome, and disappointment is bitter, and war is dreadful, and parting is sharp, and loss is cureless and beyond repair. To-day, as in old time, we must pray *De profundis clamavi*, "Out of the depths have I cried unto Thee, O God. . . . The waters are gone over my soul." Our fathers all passed through the same sea. *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened.* God is dealing with us as He dealt with our fathers. He is leading us by the same steep and thorny road which all His saints had grace to tread.

Let us not be ignorant, therefore, of this catholic experience, which dwells deep in the general heart of true believers. Sometimes we are tempted to gaze enviously at persons who seem high above us in their spiritual gifts and privileges—tempted to say, "Ah! if I had that man's powers and opportunities and endowments, I might be as good a Christian and accomplish as noble a work." But they are all under the cloud, they all pass through the sea. The dauntless champions of faith have to conquer legions of cowardly doubts in their own souls. The bravest workers in God's cause have to wrestle against secret depression and lassitude and despair. There is no difference. The same Lord over all is rich unto all that call upon Him. As He dealt with our fathers, so will He deal with us. The clouds we so much dread are big with mercy and bright with lovingkindness, and through the very heart of the sea God still makes a way for His ransomed ones to pass over. Until He brings us at last to join our fathers and mothers and all the companies of the faithful, in that land where there shall be no more sea and no more cloud; where love is an unerring light, and joy its own security.

T. H. D.



# Matters of Moment



THE FAMOUS PALI PASS IN HONOLULU.

Many branches of business have been held up by the war. Others, if not stopped altogether, have to run at half-speed. But the business of the Bible Society is so vital that the Church cannot afford to let it stop, or even slacken. All over the world the Society is steadily going on with its normal work, and carrying out the object for which it was founded. It earns "the wages of going on"—and those wages are paid in the form of more business to undertake.



While war multiplies the claims that pour in upon the Bible House, war makes the fulfilment of those claims more difficult and also more costly. If ever the Bible Society needed the gifts and prayers of Christian people, it needs those gifts and prayers to-day. It has more to do now than it ever had. It needs to be helped now, more than ever it needed before.

Notwithstanding the great war, the work of Christian missions goes forward as usual, except over certain limited areas. Translators and revisers have made no pause in their consecrated labour. New versions and new editions of the Word of God are still pouring from the press. The demand for the Scriptures all over the mission field increases rather than declines. On an average, our Society publishes the Gospel, translated into some new language, once in every six weeks.



Of all missionary institutions the Bible Society is surely the most ubiquitous. The late Mr. Gladstone declared that we might justly borrow from the old mythologies to term it "the hundred-handed and the hundred-eyed." It maintains depôts and agents of its own in more than fifty different states and kingdoms. And thus, in the present world-wide crisis, it enjoys unique opportunities for distributing the Gospel

## Matters of Moment

of peace among all the nations and kindreds and tongues that are now engaged in deadly strife.

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Already, since the war began, the Society has provided more than a million and a half Testaments and Gospels—in a score of different languages and in a dozen different countries—for sick and wounded soldiers and sailors, for prisoners of war, for refugees, and for troops marching to the front.

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For such a duty our Society possesses unique machinery and polyglot resources, which afford facilities for reaching where no other institution reaches, and for doing what no other institution can do. Through its agents and from its depôts, not only in great cities like Petrograd and Berlin, Belgrade and Constantinople, but at other centres of conflict such as Antwerp and Busra and Port Said and Tsingtau, the Society has been able to put God's Book into the hands of multitudes who feel their need of it now as they never did before.

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For example, the King's Maori soldiers were presented with Maori Testaments before they left New Zealand for Egypt. The Scriptures in German have been given away to German prisoners in Ceylon, and to German aliens interned at various places in India. English Gospels have been provided for British troops in Cyprus, and German Gospels for the crew of a famous German cruiser now at Malta.

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Notwithstanding the war, the Society's depôt at Berlin has remained open, and Mr. Hartkopf has been doing most admirable service there. He sends a remarkable report of the Society's circulation effected in Central Europe during 1914. Notwithstanding the cataclysm produced by the war, the Society distributed last year in that agency over 1,057,000 books—300,000 copies more than in 1913. The figures for Rumania and especially for Serbia show a considerable decrease, but in Germany, Austria, Hungary, and Switzerland there are striking increases. This is accounted for by the fact that since the beginning of August, and mainly

through the kindness of friendly Germans, 360,000 Testaments and Gospels have gone out from our Berlin depôt—either free or supplied at special rates—for distribution among soldiers, including sick and wounded and prisoners of war belonging to several different nations.

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For example, in a recent letter Mr. Hartkopf mentions that "20,000 Gospels in several languages, granted for Austrian troops, have been already distributed, mostly among wounded soldiers. Another consignment of 20,000 Gospels is being sent to Vienna for the same purpose. The English Bibles, Testaments, and Gospels provided by our Society have been greatly appreciated by British prisoners of war in Germany." Through the good offices of British or German chaplains, English Testaments and Gospels have been supplied to British prisoners of war at Burg, at Ruhleben, and at Döberitz; Pastor Boesner, at Erfurt, and Pastor Ramler, at Salzwedel, have also received a number of copies for prisoners whom they visit.

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Word comes from Petrograd that the presses of the Holy Synod have been working without ceasing to produce popular Russian editions of the Scriptures. The Orthodox Church is distributing these books in very large numbers among the armies of the Tsar, as well as to sick and wounded soldiers. Various Imperial organizations in Russia are also including Testaments and Gospels among the "comforts" which they are providing for troops at the front.

In similar service all the available Russian Scriptures at our depôt in Petrograd were exhausted, for the time being; the Holy Synod has now printed fresh Russian editions to replenish the Society's stock.

Several hundreds of wounded Russian soldiers are being nursed at Ekaterinberg in the Urals. In that city the Society's agent for Siberia, Mr. W. Davidson, has his headquarters. At Christmas Miss Davidson and another English lady gave away Russian Gospels in the military hospitals. One soldier said that they received many presents of newspapers

## Matters of Moment

and fruit, but that "the little book was worth the whole lot."

The Bishop of Ekaterinberg visits one or other of these hospitals every day, speaks to each soldier, and gives him his blessing. Our Society has presented the Bishop with 300 copies of the Russian Gospels, which he distributes to the wounded with his own hands.

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The new Bible House at Allahabad was publicly opened in December, when the Bishop of Lucknow presided over a large gathering of Christians, both Indian and European, as well as a good many non-Christians, and delivered an impressive address on the debt which we owe to the Bible. To illustrate the growing knowledge of the New Testament in India, he stated that there were now many Hindus who understood at once what was meant by a "good Samaritan." Bishop F. W. Warne also spoke, declaring that the occasion marked a new epoch in the history of the Bible Society in North India. Mr. A. E. Butler, the secretary of the Auxiliary, described the development of the Society's work at Allahabad, where the need for a new Bible House had now at length been so admirably met by the building which they had met to dedicate. The North India Tract Society has arranged to retain its headquarters on the

premises at No. 18, Clive Road, Allahabad, which are now its sole property. Mr. Butler was able to report that during 1914 our North India Auxiliary had circulated 210,754 copies of the Scriptures—an increase of more than 24,000 over the previous year's total. Local contributions received at Allahabad reached the record figure of Rs. 8,425, which is quite Rs. 2,000 above the average of the last eight years.

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Writing from Seoul before Christmas, Mr. Hugh Miller reported that our circulation last year in Korea reached 750,000 volumes. Of these 650,000 have been sold by colportage—more than double the sales of our Korean colporteurs in 1913.

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The Society has received a munificent bequest under the will of the late Mr. Thomas White of Bromsgrove, who was for many years president of the Bromsgrove Auxiliary. Subject to a life interest and the payment of sundry legacies, Mr. White left the residue of his estate to the Society, which has now had stock transferred to it to the value of over £26,000. The legacy is the more welcome, coming as it does at a time when the Society is incurring large additional expenditure in connection with the war.



THE NEW BIBLE HOUSE AT ALLAHABAD.

# A Parable of Flowers

By William Canton

THE children came running in, rosy with the frost and sunshine and wildly hilarious; they had found the first snowdrops, and it was still January.

"Are they not just sweet?" cried Prudy. "The grass was all frosty-white, but we saw two bees there. So I should think winter's about done with. I expect Snowdrop Day was a great feast among the Ancient Britons." (Prudy's world, I fancy, is largely peopled with engaging and picturesquely tattooed forerunners of our race.) "I expect the old Druids snipped them with golden scissors—"

"Why should they snip the Ancient Britons?"

"No, Chuppa," laughed Prudy; "snipped the snowdrops; with golden scissors—like they did the mistletoe. Then they would sing a hymn to the Sun in the stone circle."

"I 'spect so they would," chimed in Patrick-from-Cork, to whom Prudy's sayings were even as the Law and the Prophets.

So it fell to me to assure Prudence that neither ancient Briton nor old Druid in all the generations of ancient England ever set eyes on a snowdrop. Nor yet did King Alfred, or Canute, or Harold. William the Conqueror would not have found one in the whole of the New Forest. Chaucer never plucked one in lane or coppice. It was long afterwards, in the time of the Renaissance (Prudy was not a bit scared by the Renaissance), that English scholars, returning from Italy with what was styled "the new learning," brought the first snowdrops back with them as garden treasures. Henry VIII. may have been the first English king to see them in an English garden. In Shakespeare's day, and indeed as late as 1700, they were still garden flowers. Many, no doubt, "escaped" early, but their abundance in lonely green places often marks the sites of old gardens and older homes, long vanished and forgotten. Scores of other flowers, sweet, comforting, and medicinal, grew with them; the snowdrops alone survive to tell of bygone

people and of the old scholars of the new learning.

Were there any other "story flowers" like the snowdrops? Why, yes; hundreds.

In the early colonizing days in America it was the bees that gave the Indians notice to shift wigwams more to the west; when the Red Men saw the weed which they called the "white man's foot," they knew that so many hundred acres of forest and prairie had passed from their tribes for ever. Then in New Zealand there was the "missionary plant," as the Maoris named it. It was the sweet-brier, planted by the homesick wife of one of the early missionaries; to-day it is common in the hedges of the South Island. So, too, in the island of Nantucket, off the coast of Massachusetts, seventy-five years ago there was an Irishman who kept fretting for the "ould counthry," until he got some roots of the blessed furze at home sent over, and had them growing about his cabin. In that island also there is one spot, purple with Scotch heather in its season, which, I think, could tell the same sort of story.

Of course Prudy knew "all about" the great Roman Wall in Northumberland; she had read *Puck of Pook's Hill*. Well, in the turf covering the old stations there still grow flowers from Italy and Spain, which were used in religious rites in those days. And a good botanist could tell the same thing of dozens of places. It is not only on the banks of the Roman camp above Ashwell village in Hertfordshire that the mountain meadow saxifrage is to be found. The worshippers of the Great Mothers, and the Syrian goddess, and Jupiter, "best and greatest," have all passed away; the flowers of their worship remain.

Then in the west country there grows an anemone—sometimes called the "Pasque Flower"—on the grassy barrows of old Danish battle-fields. The country people say it owes its deep purple colour to the warriors who fell fighting, and declare that it grows only where the blood of Danes has been spilt. That may be only a folk-story; but if one wanted a

## A Parable of Flowers

"truly true" story, one would get it in the fields of Eastern France sown with seeds of strange forage during the Franco-Prussian war, or on the hills of earth and stones left at seaports by ships coming in ballast from foreign countries. With half an eye ("Oh, Chuppa! who ever had half an eye?") you can see that Shields trades with Spain, and Malta with the West Indies.

Prudence declared herself greatly interested. Like Festus, she said I must tell her more some other day. "'nother day," laughed Patrick-from-Cork.

When the children had gone, it struck me how all these matters fell into a sort of parable, a parable in which a flower was throughout the symbol of the Bible.

Thinking of the sacred flowers of Ashwell and the Roman Wall, I remembered how, twelve years ago, a Bibleman was shown in an old Buddhist monastery among the Pearl Mountains in Shantung a Chinese book of the "Holy Men of all Generations." Our Saviour was among them, figured as a Chinaman, with three suns, the sign of perfect holiness; but the

monks knew nothing of Him except His name. Less than twenty years ago, when the London Missionary Society took part in Bible work in Rhodesia, they found no trace of the old Portuguese church amid the ruins of Zimbabwe, and the Christianity of two centuries earlier had vanished. In Angola, thirty years ago, it was found that the negroes, and even the mountain tribes which had lapsed into barbarism after the expulsion of the Jesuits, could still read and write; but religion had ceased. A few years later, at San Salvador, once the capital of a Christian negro kingdom on the Congo, the pioneers of the Baptist Missionary Society discovered hardly a trace of Christianity. In the king's compound, however, they found a large crucifix of the old Christian time, and some images of saints; these were now "the king's fetiches." In all these fields the Church of Rome had laboured, had passed away, and had left no Bible flower.

I thought of the purple anemone on the Danish battle-fields; of the yellow rocket which sprang up on the ruins after the



*Photo by Henry Irving.*

## A Parable of Flowers

fire of London in 1666 ; of the golden-rod and willow-herb, which a year or two back brightened the waste of what is now Aldwych ; and I remembered the hidden flower of the Bible, brightened by the blood of the Malagasy and Boxer martyrs, which survived sword and fire and demolition.

I thought of the ballast-hills and the fields sown with a foreign flora by invading armies ; and I remembered how the Scriptures, distributed in camp and among prisoners of war and the wounded, were dispersed like seed in distant lands ; and how the books of colporteur and missionary were found after many days, like strange flowers on foreign shores. "The Chinese rarely destroy a book," wrote Alexander Wylie, the Society's first agent in China. "Thousands of Scriptures are lying in the houses of the people, ready to do God's work when He shall bid it." A Testament dropped overboard from a Dutch merchantman in 1855 may be said to have been the beginning of modern Christianity in Japan. Three centuries earlier, the Church of Rome was in the field ; it vanished, and left no flower.

I thought of the sweet-brier, the furze, and the heather—but who can guess the spiritual story of the book which they symbolize—the book which brought the peace and grace of home into the land of the stranger ? And as for the "white man's foot," the only "white man's foot" which can make an end of savagery is the book of our parable.

My thoughts returned to the snowdrop. Is it not curious that the snowdrop of the Renaissance should be the emblem of the book of the New Birth ? "The awakening of a national Christianity, whether in England or in the Teutonic world at large," writes J. R. Green, "begins with the Florentine studies of John Colet. . . . The knowledge of Greek seems to have had one almost exclusive end for him ; it was the key by which he could unlock the New Testament." And one might think the flower wished to pack itself with symbolism, for it opens at ten in the morning and closes at four in the evening ; as who should say, "Early enough and late enough for this dark winter time, but, O bees, work while it is day."



## The Promise of Spring

By Annie Matheson

O day of God, thou bringest back  
The singing of the birds,  
With music for the hearts that lack,  
More musical than words !

Thou meltest now the frozen deep  
Where dreaming love lay bound,  
Thou wakest life in buds asleep,  
And joy in skies that frowned.

Not yet may almond-blossoms dare  
A wintry world to bless ;  
Still do the trees their beauty wear  
Of glorious nakedness :

But clouds are riven with the light  
Of old unclouded days,  
And Love unfolds to longing sight  
His sweet and silent ways.

BY SPECIAL PERMISSION, FROM "ROSES, LEAVES, AND OLD RHYMES."

# On the River Mojú

By Sidney W. Smith

The Society's sub-agent in the Amazon valley

The river Mojú will be found at the right-hand corner of the map which appears at the end of this article. In his book, *The Naturalist on the Amazons*, W. H. Bates, the companion of A. R. Wallace, described the Mojú as "a stream little inferior to the Thames in size."

ONE great difficulty of our Bible work in the Amazon valley is the lack of a power-driven boat that will enable us to reach with the Scriptures any place we please on this vast network of navigable rivers. Recently, by arrangement with the owner of a small motor-boat, we were able to take a colportage tour in his craft. This journey, besides being very successful from the standpoint of volumes of the Scriptures sold, yielded evidence as to the value of a similar boat for our river-work, and also furnished some experience as to the kind of boat best fitted for our special purpose.

Three helpers from Pará accompanied me on the trip. We carried two heavy cases of books and food enough for a week only; for, while it is difficult to purchase good food in the interior, a considerable percentage of the books we dispose of have to be exchanged for various provisions and other articles of barter. Our intention was to

ascend the Mojú up to its highest navigable point, and there to commence a canvass of every house and hut along the banks of the river, as well as of its tributaries. Mitouzo, one of my helpers, knew part of the route, so we were able to find passage through a maze of water-

ways and channels, up to the mouth of the river Mojú. This river we entered, and arrived at the house of an old Portuguese settler who gave us a hearty welcome.

We moor the boat to the pier in front of the house; Mitouzo helps me clean the engine to be ready to start off early next morning, and Francisco cooks our dinner of jerked beef and beans, while João Cavalcante is on the pier, talking to the three men who belong to the house, and finally sells them three Bibles. I take a plunge in the river, after making sure there are no crocodiles about; dinner and prayers follow, and then we retire to the house to tie up our hammocks for the night, and to



A MANGROVE SWAMP IN THE AMAZON VALLEY.

## On the River Mojú



A GLIMPSE OF THE MOJÚ RIVER NEAR THE RAPIDS.

talk to Senhor Manoel about the Bible he has purchased, and other topics—including, of course, the inevitable subject of the price of rubber. By 10 p.m., notwithstanding mosquitoes all round us and dogs underneath our hammocks, we are fast asleep.

The following day we arrived at Mojú, the only town on this river—from which, indeed, it takes its name. Like most of the small towns in the State of Pará, this is a small, straggling village, with streets overgrown with brushwood and having a deserted appearance. We stayed here for a time and canvassed the place with our books, but with little result. There was much poverty, and the majority of the men were away on the river, tapping rubber trees.

We have now reached the part of the river where the *Pororoca* commences to manifest itself. This peculiar kind of tidal wave, which Wallace speaks about in his *Travels on the Amazon*, comes rushing up-stream in such a way that, when it has passed, it leaves the river suddenly risen between two and three metres. In the shallow parts this is extremely dangerous, causing huge breakers and tearing down whole sections of the forest; woe betide the unlucky person who happens to be out on the river in a canoe at such a time.

Almost all the people of the Mojú valley are domesticated Indians. Though they are nearly all pure-blooded Indians, they speak no language but Portuguese, and they regard their uncivilized brethren of the forest as a different species of

animal. The moral condition of these people is very low. Early marriages, which are no legal marriages, are the rule; and of the children born, hardly thirty per cent. are legitimate. The labouring men in the more southern States of Brazil are of an altogether superior type to their fellow-countrymen in the Amazon valley. There is, however, on the part of these latter a willingness to receive the colporteur with his message, which, on the whole, is decidedly encouraging. In the few cases of persecution which occur, the instigators are generally Brazilians from other parts of Brazil. Roman priests rarely, if ever, visit certain of these rivers, and a great opportunity lies before Evangelical Christians. Practically, the only way to evangelize these people is to send out colporteurs with the Word of God.

One morning, having risen early and taken our coffee, we were just having morning worship on board before starting off, when a native glided alongside in his canoe, caught hold of our boat and stayed to listen. João Cavalcante was reading Psalm xci., and when he had finished the native said that must be a very good book, and where could he get one? "We are selling those very books," I replied. He had no money at the time, so I gave him a Gospel, and he promised to buy a Bible on our return.

Day after day, we continued our journey up river, passing on the way the small village of Cairary, and later on a large tributary of the same name which enters the main Mojú River on the right



## On the River Mojú

bank. Above this, the river began to get distinctly narrower, and the following day we arrived at the house of the last civilized inhabitant. From that point, another day's journey up-stream would bring us to the rapids. To pass these in a canoe would occupy two or three days, and then a few more days' journey brings the traveller to the wild Indian *malocca* or village. Thus, within comparatively easy reach of the capital of Pará, there are dwelling tribes of wild Indians for the Church of Christ to evangelize. On every one of these comparatively small rivers I have found the same thing—on their upper waters tribes of wild Indians are accessible to the trader, and therefore to the Christian missionary.

It was a Saturday afternoon when we arrived at the house of the prefect of that district, Senhor Ireneu. He told us there were but three more huts above him on the river, so we decided to visit them, and return to spend Sunday at the house of Senhor Ireneu, who welcomed us with typical Brazilian hospitality. He bought a well-bound Testament, and we took advantage of Sunday to have a few quiet talks with him. I found in his house a volume of the magazine of the Society for the protection of Aborigines, left there by an American who had been on a visit to the Indians higher up the river, and who was trying to form a company for the exportation of valuable timber from these forests.

The next day we

started to descend the river, again calling at every hut and house on our way. The desire on the part of the people to purchase the Scriptures was very great, but they had very little money. Often we exchanged our books for fowls, or rubber, or eggs, or *farinha*—until our boat began to look like a 'trader.' On every hand we found a ready acceptance for the Bible; and where the people were too poor to purchase but showed a real desire to possess the Word of God, we presented them with a Gospel. Hardly a single house was passed where one copy of the Gospel at least did not remain.

At one place a large canoe came alongside, decorated with banners at the bow and stern; a young man on board was constantly beating a drum. He and his companions were going round from house to house, to collect funds for an approaching religious *festa*. As the canoe came up to the bank, an elderly man, dressed in a kind of surplice, stepped ashore, carrying in his arms a much over-dressed doll, covered by a white veil. This was an image of the saint for whom they were collecting, and in whose honour the *festa* was to be held. These frequent *festas* practically form the only means of diversion which the rubber-gatherers have to vary their monotonous lives. The *festa* generally takes place on some special saint's day, commencing with a mass, if there be a priest—as is generally the case in a village. Failing that, a *reza* is sung in honour of the



FISHERFOLK ON THE MOJÚ RIVER  
MENDING THEIR NETS.

## On the River Mojú

saint; it is accompanied by a peculiar kind of Indian drum—which produces a weird, hollow, reverberating sound through the forest—besides a guitar and other similar instruments. Then follow dancing and drinking, which continue all day and frequently all night. These *festas* invariably degenerate into orgies, and not infrequently finish up with bloodshed and sometimes murder. At the time when the man arrived in the canoe with the image of the saint, my helper Francisco was inside the house, offering the Scriptures to the people whom he found there. The woman of the house reverently took the image from the man who was carrying it, placed it in an inner compartment of her mud hut, and then sat down with the newcomers to attend to the message of the colporteur. They listened eagerly as he read several passages of Scripture, and expressed their approval. The owner of the hut bought a Testament, and one of the young men in the canoe fetched a fowl belonging to the saint, and exchanged it for a Testament also.

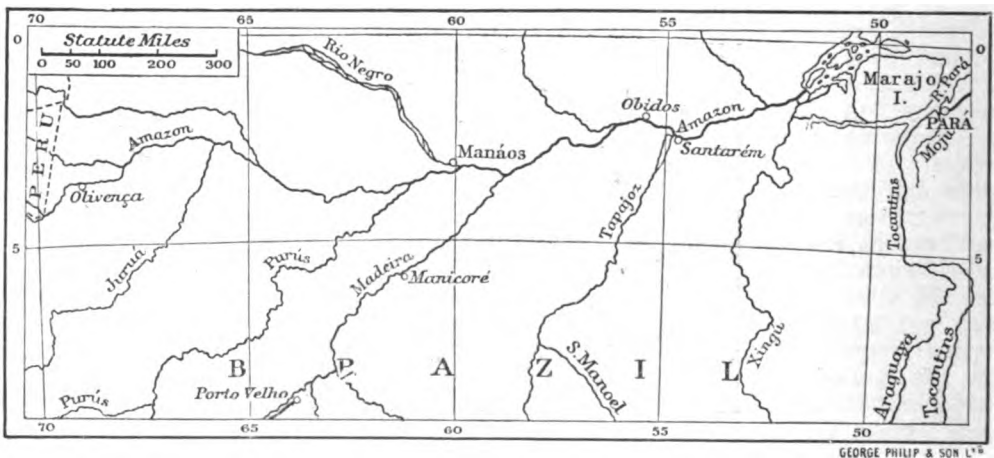
The huts or houses of these people are nearly all just a framework, covered with palm-leaves. One evening we came to a place where there were five or six huts together. A young man held a school there, and we put up for the night. They received us well, and helped us to make some large cages for the fowls we had obtained in exchange for books. Then after dinner, when darkness came on, we went into the house and sang hymns

to them and read and explained the Gospel. They gave earnest attention, and knelt down with us as we prayed for our Heavenly Father's blessing on them and us. We left several books with the folk at those houses. So eager was one young lad, a pupil in the school, to possess a Testament that he rose at 2 a.m., paddled up-stream in his cockle-shell of a canoe to his own home, and returned four hours later bringing a chicken to exchange for the book. We stayed there half the next day washing our clothes.

One day we had let down the anchor to stop in front of a hut, when its fluke caught in some of these sunken branches of trees, and with all our diving we were unable to extricate it. The man at the hut wanted to buy a Testament, but he was too poor; so I offered him a Testament if he could release our anchor. After his second dive he gained the Testament: he was very pleased; and we were more pleased still.

By this time it was necessary for us to return, in order to deliver up the motor-boat to its owner on the day appointed. One of our colporteurs remained behind in the canoe, that he might canvass along the remainder of the river, while we continued our journey direct to Pará, which we reached after various trials and misadventures.

During our whole journey we had sold between two and three times as many books as we could sell in the same time from a canoe.



# Snapshots at Port Said



THE ENTRANCE TO THE SUEZ CANAL.

At present many eyes are fixed on the Suez Canal, which serves as one great artery for the traffic of the world. At Port Said, the water-gate between the East and West, steamers from all countries are continually passing in a kind of procession, and the Society's col-porteurs supply the Scriptures in fifty different languages among their polyglot crews and passengers.

Here are some experiences recorded by these Bible-sellers in the course of their ordinary daily work, before the war began.

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I had gone on board a certain "fels-naptha" steamer, when one of the officers—a German—exclaimed, "Here comes the man with the cheap books." Thereupon the officers who were standing together ran off to fetch money. All of them bought Testaments, and also paid for some copies for moneyless sailors.

❧ ❧ ❧

On another German ship, an English-speaking sailor came to me and said, "I am very, very glad that I bought that Bible from you on the last voyage. I was brought up as a Christian in Ceylon, but through being thrown together with men

of other races who had no religion, I had lost mine. Since reading my Bible I have come to see things differently, and now I read it every evening."

❧ ❧ ❧

On a French ship a sailor began to scoff when he caught sight of a Testament. "I believe I can read your thoughts," said I. "You are perhaps laughing at unworthy priests and their ceremonies. But I want you to realize that the Lord Jesus Christ was a poor man, who went about doing good: and He was crucified by priests like those at whom you are laughing." The man remained silent, but a little while later he came to me and bought a book. Others followed his example, so I had good sales on that ship.

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On a Dutch steamer, a German asked me if I believed the Bible myself, or if I read it. He then asked, "Do you know any portion of it by heart?" I repeated St. John xvii. 7 and 8 in German. He expressed pleasure; and asked me about my faith and the means of my conversion. Hearing that at school I had studied mathematics, he forthwith set me a problem to solve. After I had done this—

## Snapshots at Port Said

somewhat to my surprise—he said he would be glad to give me some small contribution for our work. I thanked him, though I told him I would still rather that he gave his heart to the Lord Jesus.

❏ ❏ ❏

We asked permission to board an Austrian battleship; and although permission was given, the sailors were evidently suspicious. Before leaving, we explained to them the work of the Bible Society, and showed them that such work could only be carried on by the free-will offerings of Christian people. Returning to the ship next day, we were received with enthusiasm. All the officers wanted Bibles, and the crew also were eager to buy. Most of them seemed to have little or no knowledge of what the Bible really is. We advised them to read the New Testament first, and then turn to the Old, when they would better understand the meaning of the prophecies, etc. We were asked for books in a dozen languages; and as the Commander wanted a large sized Italian Bible, we visited the ship again just before she sailed. "I suppose," said the Commander as he paid for his Bible, "that the more

you sell the more you lose." I replied that our Committee in London only rejoiced the more they lost in this way. With satisfaction on both sides we separated, after selling on that battleship alone 39 Bibles, 68 Testaments, and some Portions.

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A Japanese who belonged to the crew of an Indian steamer, said, "Do you know that I hate you?" I replied, "Do you know that I love you?" The last time that his steamer had come through Port Said, the crew had cursed me, and driven me off it. But on this occasion most of the sailors and stewards recognized me and came and shook hands, asking if I had any more books. They called their friends, and in a short time I had disposed of six Bibles and 43 Gospels. A similar case occurred among a crew of Moslem sailors, when I sold 46 Gospels. This was the more marvellous, as a Koran-seller who was standing by my side could not dispose of a single copy to his brethren in the faith of Islam.

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On an Orient liner I showed my Bibles



THE SUEZ CANAL COMPANY'S OFFICES AT PORT SAID.

*Photo by the Rev. A. Taylor.*

## Snapshots at Port Said

to an old farmer who was returning to Australia. He said that he was very glad to see me selling Bibles, but that he had already one of his own. "Well," said I, "perhaps you could make someone else very pleased by presenting him with a Bible." He clapped his hands, saying with great heartiness, "To be sure, that's just the thing! My nephew wrote to me to bring him the best thing I saw on my journey out. I did not think I should see a Bible. This is the best thing in the world: I shall find nothing better on my voyage; so please give me a well-bound copy."

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On the deck of an Egyptian steamer I talked to some Bedouins who had been taking camels to Egypt for sale, and were now returning to Syria. I sold one Gospel and went on to visit other passengers. When I returned, they were seated on the deck round a man who was reading aloud to them. I asked an old Bedouin, "Do you know of whom this is written?" He stood up and said, "Bring for each one a copy of this book, for they are the words of the Messiah!" Besides the Gospels, the old man also bought a Bible. Handing it to his son he said, "You will read this aloud to me every day, for life indeed is short, but our wisdom is much shorter; therefore it is good to learn of such a paradise of knowledge." I sold among these Bedouins sixteen books.

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A German lady wanted very much to have a Bible, and asked her husband to purchase one, but he refused, saying, "It is no more use to us now; the Bible is only for little children." When his wife still urged him to buy her a copy, he became rather angry, and replied, "We have lived without it all these years, and we can do without it for the future." Then his little four-year-old daughter, who had been listening, came to her father's knee and said, "Please, dear papa, buy a book for



THE BIBLE SOCIETY'S LAUNCH  
AT PORT SAID.

*Photo by the  
Rev. A. Taylor.*

mamma." The father was moved by the sweet request of his little child, and taking her on his knee, kissed her and said: "My little dear, I buy this Bible for you and for mamma." "And you will read it to us, father!" said his wife. "Yes," he promised, "I will read it to you every day."

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One day a passenger showed me his cheque-book and said, "With this I can buy many things; now buy something with *your* book." I answered, "I should like to buy your soul." He laughed; called his friends together and made fun of me. So I said to him, "What treasures do you expect your book to buy for you in the next life? All the cheques it contains will not give you one drop of living water"—and I read them the parable of the rich man and Lazarus. Then I gave him a Gospel and went away. An hour or two later, as I was about to leave the ship, he called me and said, "I have read in the book you gave me, and I want to keep it. And please give me a Bible also, for I see it says here 'Search the Scriptures.'" Thus he purchased my book and my book purchased him.

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An Austrian bought a Bible and said, "I wish that every Englishman knew what a blessing your Society was. Many farmers and miners in Australia would rejoice to be able to buy this book as easily

## Snapshots at Port Said

as I can." He showed me his arm, on which there was tattooed a crucifix, and said, "This is on the outside; within there is written something better. When I was travelling out to Australia, I bought a Bible at Port Said and took it to the gold diggings, where on many a lonely night I read it to my friends from Austria. At last I gave it away as a present, feeling sure that I could get another as I passed through Port Said again."

❧ ❧ ❧

On a Dutch steamer a Chinaman came and showed me the book of Isaiah, asking if Jesus was really the Messiah there foretold. I showed him from the Gospel that He was. Then the man took out a silver coin and said, "Give me as many books as this coin is worth." I did so, and these he distributed among his friends. He

even explained to them the prophecies, and their fulfilment in the New Testament. His friends followed his explanations with much interest. He said to them, "Jesus is not in wood or stone, but in the light which shines in our hearts and souls."

❧ ❧ ❧

I sold a Bible to a lady in the third-class cabin of an Orient liner. As she took it, she asked, "Do you know why I bought this? My sister and I are going to Australia. We are very poor, and did not intend buying anything on the journey but what was absolutely necessary. When you showed me the Bible I felt at once that we had forgotten the most necessary thing in this life." Handing it to her sister, she added, "We have been feeling lonely; but now we shall have the Lord Jesus with us."



BEDOUINS STUDYING THE CHRISTIAN BOOK.

*Photo by C. F. Schmidt.*

"For every fresh danger which threatens us at home we will undertake fresh tasks abroad, and undertake them not for our direct or apparent advantage, but for the carrying out of the purpose and will of Him in Whom alone we confide for the preservation of our country and of those whom we love."

# Korean Excuses

By Thomas Hobbs

The Society's Sub-agent at Seoul

"NO money!" "Cannot read!" These are the two most common excuses we meet with in selling God's Word among the Koreans; yet the man who offers the first excuse will probably be holding a string of *cash* in his hand, while the man who says he "cannot" read will the next moment read the characters on the covers of the books! To the Western mind this disingenuousness is almost unpardonable, but the Oriental views things differently. Lying is considered a very minor offence, unless it be to one's parents; while on the other hand to get exasperated, even under most aggravating circumstances, is reprobated as a very serious failing.

While the above are the two most common excuses, they are by no means the only ones. Many and varied are the answers we receive when offering the Scriptures to the inhabitants of this peninsula. The man who sits smoking his long pipe will tell you that he is too busy to read, or believe, and thinks it strange if that is not accepted as a sufficient reason for not taking a book. The old man says he is too old to read, and will often add with a sorrowful expression: "I am alone, I have no son." That to the Korean is a sad calamity, as there will be no one to worship at his grave. According to Korean custom the son must worship at his father's grave for three years. In some cases a small hut is built near the grave, and thither the son repairs to be with his father's spirit. If his house is near, food is generally sent to him. If not, he must cook it himself. After being prepared, the meat is first offered to his father's spirit and then eaten. This custom often means great hardship for a man's family, as his farm or business must be left to the care of others. If such strict mourning is not carried out, food is still offered to the father's spirit at home, morning and evening, during the three years prescribed.

Christian believers, of course, do not worship the spirits of the departed, as they have learned to believe in and wor-



SELLING A GOSPEL  
IN KOREA.

*Photo by  
T. Hobbs.*

ship only the one Great Spirit; consequently we are often told by people who are in mourning for their parents, that they will buy the books, and believe, when the days of their mourning are past. Some young men tell us that as their parents are living, they cannot do as they please and must first get their parents' consent before buying books. This sounds strange from the lips of grown men. Others say that the people of their village are not believers, and therefore they cannot take "believing books." Yet another will say, "I cannot believe, because I would have to have my topknot cut off," adding in a jocular tone, "You see I should take cold after wearing it so long!"

Some Koreans think that we have mistaken them for scholars, and hasten to inform us that they are only ignorant men. I once showed my books to a farmer who lived in the mountains. At first he was afraid, and took the books with a trembling hand. After listening

## Korean Excuses

to what I had to say, he explained to me that books were not for such as he, as he was only a poor, ignorant working man who could not read one character. All that he could do was to eat, work, and sleep. I produced a copy of the Korean



HOUSE TO HOUSE COLPORTAGE IN KOREA. THE WOMAN HAS BOUGHT A GOSPEL, AND HAVING NO MONEY TO PAY FOR IT, SHE IS POURING RICE INTO THE COLPORTEUR'S SACK. *Photo by T. Hobbs.*

alphabet—all our colporteurs are provided with these for free distribution among purchasers who are unable to read—and after examining it, he said he thought perhaps he might be able to learn. He then asked me if I meant that he could have the copy of the Gospel and the alphabet for one *sen* (= a farthing). I replied that he could. I explained to him that good people, who wished such as he to learn about Jesus and the way of salvation, had contributed money to enable us to bring these Scriptures to them, and to sell them at less than cost price. He said that if people took such interest in him, he could do no other than try and learn to read and study the book. Many men of this sort not only learn to read, but learn also to trust our Saviour; and perhaps on the eternal morning they will rise up to bless those who invested their money in the Bible Society.

Do not think that every one meets us with an excuse; far from it. Many welcome us and readily receive the Word with joy.

Sometimes strange requests are made. One man told a colporteur that if he could find a good wife for his son he would buy his books and become a believer. Some ask us to tell them how to get a living without working for it! Others ask us to heal their sick. One of our colporteurs told me of a man who bought a set of Gospels, and after reading of how Jesus healed the sick decided there must surely be healing power in the Scriptures. His wife was lying in the room very ill, so he took the four Gospels and placed one copy at her head, one at her feet, and one on either side, expecting that she would recover. He was disappointed with the result, and sought out the colporteur and explained to him what he had done. The colporteur gave him fuller Christian instruction.

The women of Korea have more say in matters than some people think, and often object to their husbands buying books. I have known some to refuse point blank to allow their husbands to pay for books after deciding to take them.

Some Koreans are slow to accept books at such a low price, because they think that afterwards some one will come round and demand a further payment; and it is sometimes difficult to convince them that this is not so.

The most troublesome persons to deal with are the old men. By this, I do not mean that they are not polite. Many of them politely, but very resolutely, refuse to accept the "Jesus-doctrine-books." As young men they have worshipped at their fathers' graves, and still continue sacrificing to their spirits at the appointed times. If the "Jesus doctrine" is accepted into their family it will mean that no one will worship *their* spirits after their bodies are laid in the grave. On an average we are not able to sell to more than five *per cent.* of the old men approached.

The next most difficult class to sell to are women. It would be improper for men to preach to young women, and therefore they must be left to the Biblewomen. The Biblewomen, however, are unable to visit in all the districts where the colporteurs travel, and as in many country districts there is no other means of placing God's Word in the women's hands the



## Korean Excuses

colporteur offers his books to the middle-aged and elderly among the womenfolk. Some of these say that there will be trouble when the husband or son comes home, if they buy books during his absence. In spite of this, however, we are able on an average to sell to about 15 *per cent.* of the women addressed. Among men we can sell to about 30 *per cent.*, while among the boys it is possible to sell to about 50 *per cent.* of those approached. This is encouraging, and speaks well for

the future of the Christian Church in Korea. Some of the boys, especially those living in country districts, buy the Scriptures on purpose to learn to read. They cannot learn to read in a better book. The majority who are thus learning will inquire the meaning of what they read, and there are thousands of their own countrymen who will gladly explain to them the story contained in the precious pages of the Book which they, with us, have learned to love.

## Common Prayer

"Though we may do nothing without prayer, yet we must do many things besides praying."—*William Burkett.*

### LET US PRAY—

That God's spirit may speak through all copies of the Scriptures distributed amongst sailors and soldiers of the nations now at war, and especially those placed in the hands of the wounded, the sick, and the dying.

That men and nations, even while they fight, may be saved by God's grace from wrath, bitterness, and hatred.

That the Church's faith may be strengthened to believe in the final victory of love.

That God will keep and comfort at this time all our Society's servants and helpers, especially all those who are suffering peril, hardship, or bereavement through the war.

For a generous response to the Society's appeal for fresh support, so that our financial year may close on March 31st without a deficit, and the Society's normal missionary enterprise may in no way be straitened.



PLOUGHING IN KOREA.

# For the Solomon Islands

THERE are many remote corners of the earth which have been thrust into notice afresh by the events of the war. We have lately been reminded that the Solomon Islands in Melanesia were formerly divided between Germany and England; but the whole archipelago has now passed under the British flag. Most of the islands in this group are of volcanic formation; indeed one crater is still active, and earthquakes are frequent. The smaller islands are of coral, and the larger have fringing and barrier coral reefs. The climate is extremely moist and enervating. We grumble about the wet and damp of England, but five times as much rain falls every year in the Solomons. As one consequence, the whole group is covered with thick forests and rank tropical vegetation.

The wildest and most populous of the Solomons is the island of Malaita—otherwise known as Mala or Mwala. Narrow and tongue-like in shape, it has a length of nearly a hundred miles. Inland from the coast rise numerous mountains, some of which attain the height of 4,000 feet, robed in dense green foliage. The island

contains about 30,000 people, divided up into a great many little tribes and clans, speaking different dialects, and set asunder by deadly feuds. Nearly every village is fortified. While many of them are cannibals and head-hunters with an evil reputation for treachery and cruelty, the men of Malaita rank as the bravest and strongest in the Solomons. Above their lesser quarrels and revenges an old traditional war still rages between Bush and Shore—the natives of the forest fastnesses inland against the dwellers along the coast. To-day the Shore folk as a rule are friendly and safe to deal with—mainly as the result of missionary influence—but the Bush folk retain their savage blood-thirst.

Off the north-east coast of Malaita lies a coral reef, thirty miles long, forming a calm lagoon along large tracts of the mainland. The lagoon is dotted with some twenty islets of refuge, most of them artificially constructed. The Shore folk have devised these places so as to be safe from the attacks of the Bush folk, who possess no canoes. The islets are formed out of blocks of coral from the reef or



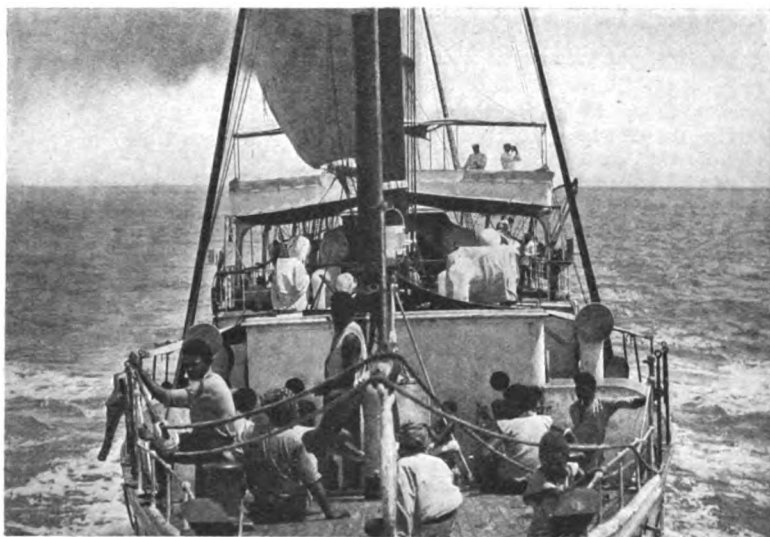
AN ARTIFICIAL ISLET OF REFUGE IN MALAITA

## For the Solomon Islands

rocks from the land, flung down in shallow spots till they rise above the surface of the sea. Gaps and crevices are filled with crushed shells, sand, coral, and refuse pressed in with logs, and bountiful nature soon clothes the surface with vegetation. The islets vary in size. The smallest is not bigger than a schoolroom, and consists of two or three houses built on piles. The largest islet covers perhaps three-quarters of an acre, and shelters about three hundred people, herded together with their pigs and fowl and coco-nuts.

Our illustration shows the artificial island of Ferasibad, in which over two hundred people live crowded together. One quarter is set apart for the men, and another for the women. A visitor has described the uproar in the women's quarter as "hordes of children, pigs, dogs, and of course women, shouting and screaming like a Bedlam." The dwellers on these tiny islands subsist to a large extent by fishing, in which they have attained wonderful skill. The pallisading round the shore is hung with their nets, and when you land there is no mistake about a very ancient and a fish-like smell.

Like many of the neighbouring islands, Malaita has been evangelized by the Melanesian Mission. To reach its numerous scattered stations in the South Pacific, the Mission possesses a steamer, *The Southern Cross*—a vessel of 600 tons burden, which can steam ten knots an hour and consumes five tons of coal a day. It generally makes two voyages annually, in April and September, among the New Hebrides, Santa Cruz and the Solomon Islands. On these voyages the native boys travel in the bow of the steamer and



"THE SOUTHERN CROSS" AT SEA.

the native girls in the stern, separated by the white people who are quartered amidships.

For the Melanesian Mission, the Bible Society has already published the Scripture in three of the different dialects current on Malaita:—St. Matthew's Gospel in *Fiu*, spoken in the north-west of the island; the four Gospels and the Book of Genesis in *Lau*, spoken in the north-east of the island; and the complete New Testament in *Saa*, the dialect of the south-east of the island.

Recently St. Mark's Gospel has been translated into a fourth dialect, known as *Maluu* which appears to be spoken in the southern part of Malaita. The version has been made by Dr. Deck and other members of the South Sea Islands Evangelical Mission. This organization was formerly known as the Queensland Kanaka Mission; but after the Federal Government of Australia had removed the Kanakas from Queensland its operations were transferred to Malaita. The islanders who speak the Maluu dialect are estimated to number more than 6,000, and among these there are 700 baptized converts. The version of St. Mark in their tongue has just been published at Sydney by the Bible Society's New South Wales Auxiliary.

The illustrations are from photographs, for which we are indebted to Messrs. Beattie, of Hobart.

# Here and There

The anniversary of the Berbice Auxiliary, on Nov. 25th, proved one of the most successful Bible meetings ever held in New Amsterdam. The Rev. W. J. Moody presided over a record attendance. An encouraging report showed that the sales had increased last year to 1,364 books, and that two colporteurs had been steadily at work among the creoles and East Indians. A warm tribute was paid to the services of the Rev. J. A. Aiken, the energetic secretary of the Auxiliary, who is removing to Georgetown. His post is now filled by the Rev. J. A. Scrimgeour, of the Canadian Presbyterian Mission to the East Indians, 130,000 of whom are now found in this colony. We printed last month an article from Mr. Aiken's pen.

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Our depôt in Madrid is now supplying Greek and Hebrew Testaments to three Spanish seminaries for training Roman Catholic priests.

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At Darjeeling, a number of Christian women—Gurkhas by race—belonging to the Church of Scotland Mission, have been busy knitting for soldiers at the front. A recent meeting of the representative Church Court of this Mission at Darjeeling considered the grave financial difficulties with which German missionaries in India are now confronted as a result of the war, and resolved to make a special Sunday collection to help them. In seven of the congregations the sums contributed out of their poverty by these Himalayan Christians amounted to over Rs. 27, or £1 18s.

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What does it mean to be a Christian Bible-seller in Ceylon? Colporteur M. A. Fernando has his station in an exceedingly



AT KANDY, CEYLON.

*Photo by the Rev. D. G. Manuel.*

difficult district, for the country round Kandy and its famous shrine is a fortress and stronghold of Buddhism. The people in general are helpless and hopeless fatalists, with hardly any concern for their own moral or spiritual welfare. Nevertheless even here a spiritual movement is beginning. With the advance of education and the entrance of the Word of God, there are large numbers of these folk whose outlook on life is entirely changed, while those are on the increase who gladly listen to the message of the Gospel. During the past year Colporteur Fernando travelled 1,500 miles on his pilgrimage with the Scriptures. He visited more than 600 villages and hamlets, and sold 2,310 volumes in Sinhalese, Tamil, and English. His field in some respects must be reckoned as one of the most needy as well as the most difficult in Ceylon. But in village and in jungle, among railway coolies and low-caste folk, among wealthy landowners and poverty-stricken peasants, the Word prospers in the thing whereto God sent it. Men and women are hearing and reading, and by these channels salvation comes, as it came of old.

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From the north-west of India, a C.M.S. missionary recently reported a six weeks' combined medical and evangelistic campaign, undertaken in Shikarpur, the doctors coming

## Here and There

from Quetta. During that time altogether 13,413 cases were treated, very many of which were for eye-trouble. No fewer than 2,340 operations were performed, of which 1,024 were for cataract, with the result that over 95 per cent. were improved or cured. During the six weeks 1,692 copies of the Scriptures were sold.

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Hindus in the south-east of the United Provinces are accustomed to flock each year during July and August in a continuous stream to worship at a country shrine near Azimgarh. This shrine is sacred to Poorbi Mai (*i.e.* "Eastern Mother"), a local goddess worshipped by the people of Azimgarh and the neighbouring districts. It consists simply of a raised earthen platform round a banyan-tree, which grows on a small eminence in the midst of a bare plain. In the *Church Missionary Gleaner* the Rev. W. V. K. Treanor describes how he visited this shrine with some of his colleagues. They preached to the devotees who had come to worship and sacrifice, and also managed to sell copies of the Gospels. "Some of these books were taken by the priests; and when we had been some time at the shrine, the strange sight could be seen of a priest, while waiting his turn to take a worshipper, sitting down reading the Gospel of St. Matthew. I saw one priest with three books—St. Matthew, St. Mark, and St. John. One priest stood reading St. Matthew for at least half an hour."

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Although the stream of immigration into Canada has slackened in consequence of the war, it has by no means ceased to flow. Among the European immigrants who landed at Quebec during the past year, there were given away altogether 42,000 copies of the Scriptures, mostly Gospels, provided by our Society. These books were in thirty-two different languages; and they included thirteen diglot editions, each of which presents some foreign version side by side with the English.

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Among the tens of thousands of immigrants from Europe who annually disembark at Quebec, those who are sick have to land at the quarantine station, Grosse Island. The Rev. J. B. Debbage, who spent more than four years as chaplain at that station, writes: "Hundreds of different nationalities are landed here during the season. It is my place to minister to all except Roman Catholics, who have a chaplain of their own. I distribute amongst them papers, magazines, and copies of the Gospels supplied by

the Bible Society. All these are eagerly sought after and read."

Mr. Debbage also says in his last report: "The Bible Society kindly puts at my disposal an unlimited supply of Gospels in different languages, and I have distributed many hundreds of copies among the immigrants and others. Sometimes some will want copies for a child or a little sister or brother that they have at home in a distant land. Sometimes I may give copies in English to foreign children, in the hope that they will learn to read them in the language of the country to which they have come, and of which they are to be future citizens. This may seem a little lavish, but I have felt sure that those at whose expense this is done will not object."

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The Quebec Bible Society held its annual meeting on Jan. 13th, when the Y.M.C.A. Hall was completely filled by a large audience. The president, Mr. R. P. Lindsay, took the chair, and our veteran friend the Rev. E. J. Stobo read an encouraging report. The speakers included the Rev. A. E. White, the Rev. A. R. Beverley, and the Rev. C. A. Williams, of Montreal. Mr. G. B. Ramsay succeeds Mr. Lindsay as president.

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From Brighton an "aged friend" writes this touching letter: "Having been helped and still here, though very frail, I feel I must venture to send you £10 for the dear old Bible Society. It seems to be needed everywhere; and the reduced incomes and demands on all sides are so perplexing that some subscribers may fail—so I enclose a cheque for that amount."

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"Two sisters send £8 from 'refunded Income Tax,' with earnest prayer for God's blessing on the Bible Society at this critical time."

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A "very poor Irish widow" in Dublin encloses 5s. with the words, "So sorry to be obliged to send such a small contribution, but it represents not a little self-sacrifice."

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Writing from Paarl, South Africa, Mr. J. J. Moll sends another "batch of old Cape stamps" for our *Gleanings* "Stamp Corner," and adds: "I have remitted £5 to the Cape Town Auxiliary of the Bible Society, as a contribution from our Sunday school. The demands on the Society must be very great during the war, and I hope that other Sunday schools may follow this example."

# Personalia

At Worthing on Jan. 28th Bishop Royston ended the devout and faithful life which from its undergraduate days had been dedicated to the service of God. Ordained as long ago as 1853, Dr. Royston became classical tutor in the C.M.S. Islington College, and in 1855 incumbent of the C.M.S. chapel in Madras, and Corresponding Secretary for that Society's extensive missions in South India. In 1872 Dr. Royston was consecrated Bishop of Mauritius, where he laboured for eighteen years with untiring devotion. Returning to England in 1891, he continued his ministry as assistant to successive Bishops of Liverpool, near which city he lies buried beside his wife in Childwall churchyard. At their meeting on February 1st, the Committee adopted a memorial minute recording their sympathy with the Bishop's children, and their thankfulness for his never-failing help and sympathy with Bible work. Since 1888 this warm and steadfast friend had been one of the Society's Vice-Presidents.

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At Constantinople the Rev. T. R. Hodgson, the Society's agent for Turkey, is holding the fort with splendid courage and patience. Writing at the beginning of January he says: "Convey our heartiest greetings to all our friends, and say that we are both quite well, and in peace of mind, body, and estate, thank God." In European Turkey our colporteurs have been able to continue their work with less hindrance than might have been anticipated.

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Last November our sub-agent in Mongolia, Mr. Almblad, made a journey across the desert of Gobi to Urga. The expedition was not free from peril. His party had five times to face Mongolian robbers, who were

all well armed with foreign rifles. However, they refused to rob any foreigners or Mongolians, though for a time no Chinese travellers could escape being plundered. Mr. Almblad met with snow on his journey, and found deep snow at Urga: "fat camels can stand the snow all right, but horses cannot stand it for long." At Urga, our Society's caravan of ponies and camels has

been quartered under the care of Mongols. One pony was stolen some months ago, and another became so sick that it had to be sold at a very low price. On this journey Mr. Almblad followed a track which ran apart from the telegraph road, in order that he might come across Mongol tents which had never before been visited by any seller of books. He was able to distribute several hundred copies of the Gospel, and safely returned just before Christmas to Kalgan, which lies within the border of China.

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A letter appeared recently in the *Times* from the Hon. Secretary of the War Library, Surrey House, Marble Arch, giving interesting particulars of its

effective distribution of over a quarter of a million books, besides innumerable magazines. The writer adds: "We must especially thank the British and Foreign Bible Society for the little khaki-bound Gospels and Testaments for which there has been constant demand."

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A chaplain at the Salford Royal Hospital, writing with reference to a gift of Testaments and Gospels for British and Belgian wounded, adds: "One of the soldiers here has a Testament that he says he will never part with. It belonged to his great friend, whom he found lying on the battlefield, dying, and reading this Testament."



THE LATE SIR F. HOWARD.

*For 27 years Chairman of the Committee of the Bedford County Auxiliary.*

British and Foreign Bible Society, 146, Queen Victoria St., London E.C. Telegrams, "Testaments, London." Bankers: Williams Deacon's Bank, Limited, 20, Birch Lane, London, E.C.

# The Bible in the World

## The Breadth and Length and Height and Depth

AT this season of bloodshed and anguish, when there is darkness over all the earth, Passion week comes home to us with a power and meaning which it never had before. As we sit overwhelmed and confounded by tidings of human suffering and misery and slaughter on a scale too vast for the mind to take in, we are drawn by irresistible attraction to contemplate the redeeming agony of God. Here, at least, is no shallow optimism, no evasion of the heart-shattering facts. When we turn to gaze upon the eyes and brow of Him who was indeed acquainted with grief, we are met there by "a look of solemn recognition, such as might pass between friends who had endured together some strange and secret sorrow, and were united by it in a bond which cannot be broken." When we bow our knees before the Cross we are pierced with the sense of its awful reality, we begin dimly to apprehend with all saints what is the breadth and length and height and depth—and to know the Love which passeth knowledge.

One among the early Fathers interpreted those words, half fancifully, half mystically, as pointing to the actual dimensions of the Cross itself. And there is a sense in which it may be said that the true Cross is as wide as humanity; it is as long as time; it is as high as heaven; it is as deep as hell. To measure that Cross, in its spiritual breadth and length and height and depth, is to be filled with the fullness of God. The words of the ancient psalm come true when we apply them to the Crucified and say: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy pierced hand hold me." The Divine Passion is narrowed by no limits of time and place. "Slain before the foundation of the world" is the testimony of the Apocalypse. "For the sins of the whole world" writes the Apostle. St. Paul, in his wonderful prayer for the Ephesians, implies that the dimensions of the true Cross are a sacred mystery. That Cross spreads its arms beyond the range of what our thoughts can think or



*Photo by Henry Irving.*

APRIL 1915

## The Breadth and Length and Height and Depth

our hearts conceive. We shall never explore it and exhaust it, until we borrow the golden reed of the angel to measure its breadth and length and height and depth—until we enter into God's incommunicable secret, which He hath reserved for them that love Him.

Yet there is one school wherein even simple Christians can be initiated into this mystery. We may read something of its purpose, we may grasp part of its meaning—enough to live by and to die by—in one way. St. Paul tells us what that way is: "ye may apprehend, with all the saints." The Gospel has not been all these centuries on earth for nothing. People to-day are not just beginning to find out who Christ is, and to discover for the first time what His Cross means. The Church has survived by holding fast to the elemental simplicities of the faith once for all delivered to the saints. The best Christians in every generation, the faithful folk of all countries and all communions, the poor in spirit and the pure in heart, have not gone altogether astray concerning the mystery of the Cross. We too may apprehend its meaning, as we in our experience keep company with them.

In the catholic experience of all saints we discover at least three cardinal elements—the sense of guilt, and of sorrow, and of sacrifice. Each element forces itself upon us vividly, against the lurid background of war. We know that we are living in a guilty world. Even if we believe that we belong to a nation which

is fighting with clean hands and stainless conscience, we know that nothing but black, unutterable wickedness has brought this horror upon mankind. Face to face with the mystery of iniquity, the Cross reveals the mightier mystery of God's atonement, and reparation, and retrieval. As we remember millions of men, maimed and wounded, smitten and dying, we hear a Voice saying: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

So again we realize now, more than ever before, the anguish and desolation of bereavement. Why are tears so salt? Why are partings so bitter? Why is loss so cruel? To the most sorrowful enigmas of experience God gives us no explicit answer. Eut, forasmuch as the children are partakers of flesh and blood, He likewise Himself took part in the same. In His wounds all our human sorrows hide themselves, and our human self-denials support themselves against His Cross. And we are living, not only in a world of mourners, but in a world of heroic sacrifice. Multitudes of men pass by to-day, singing as they march to face death for the sake of others. As we listen, deep down at the roots of our being we become aware of the kingdom and the power and the glory of sacrifice. The Cross reveals that spiritual mystery in all its breadth and length and height and depth. For the Cross is the sacrament and symbol of Love's infinite Passion—which lives eternally in the heart of God.



THE GODAVERY RIVER AT NASIK, BOMBAY PRESIDENCY.



# Matters of Moment



HEAD OF LOCH LUBNAIG.

*Photo by W. Reid.*

It is still too early to estimate our Society's total issues for the year which has ended on March 31st. Apart from the very large distribution of Testaments, Gospels, and Psalters among soldiers and sailors in countries directly affected by the war, it is encouraging to find that the circulation of the Scriptures in other parts of the world, and notably in the mission field, continues to increase. More significant still are evident tokens of an even greater demand for the Word of God in the near future.

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The Society's financial outlook, however, is less favourable. During the first six months of the war our income, in face of an unavoidably increasing expenditure, unfortunately declined. But the Committee have firm confidence that the friends of the Bible Society will support them in their decision to place no check on the expanding output of editions of the Scriptures—at this crisis when the whole world pre-eminently needs guidance and comfort, and is showing unexampled

readiness to turn for such help to the pages of God's Word.

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All workers among sick and wounded soldiers, or prisoners-of-war, who wish for New Testaments, Gospels, or Psalters in any language, in order to give these books personally and judiciously to those who have not yet received them, are informed that the Committee of the Bible Society will be pleased to present them with the volumes they need. Upon such distribution the Committee have set no limit, and successive supplies may be obtained from the Bible House as they are needed.

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Many of our friends may have seen the Society's appeal, which has appeared in February in the columns of various journals and magazines. They should understand that the whole cost of these advertisements has been defrayed by a few generous friends, and no part of the expense fell upon the ordinary funds of the Society. It may be well to add that this accords

## Matters of Moment

with the Committee's invariable custom that all contributions shall be devoted to our Society's proper work.

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Again and again, in God's good providence, we find that when one door shuts, another opens. With the approval and aid of the Archbishop of Abyssinia the Bible Society is establishing for the first time a dépôt at Adis Ababa. Mr. Henry Athanassian, who is an Armenian by birth, set out from Port Said early in the present year to travel to the Abyssinian capital, where he will act as our sub-agent. He has reached this destination in safety, with about 1,400 copies of the Scriptures—in Amharic, Ethiopic, Coptic, Arabic, and other suitable versions. These books Mr. Athanassian will endeavour to dispose of in Adis Ababa, while he is making enquiries regarding a suitable site for the new dépôt. For this building a generous friend of the Society in London has given a special donation of £500.

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It is gratifying to learn that three Welsh ladies, who desire to remain anonymous, have promised to provide funds for making the necessary plates with which to print the whole of the Welsh Old Testament in Braille type for the blind. Mr. David Morgan, of Cardiff, has undertaken to defray the cost of doing the same for all the books of the New Testament. By means of these generous gifts, the complete Welsh Bible will now be printed and published in Braille type by our Society. Apart, however, from the initial expense of making the plates, each of the thirty-nine volumes will cost the Society from 2s. to 3s., and will be sold for 1s. The whole of the Scriptures will thus be brought within the reach of the Welsh-speaking blind.

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Writing in the *Church Family Newspaper* of Feb. 12th, Bishop Montgomery, the Secretary of the S.P.G., paid this high tribute to our ubiquitous colporteurs: "Whether or not there are organized missions in any out-of-the-way corner of the earth, the agents of the Bible Society are sure to have penetrated into all such regions."

Since the war began, the complete Bible has appeared for the first time in the following languages: Nepali, Taichow, Santali, and Mombasa Swahili; while the Society has also undertaken to publish the Gospel in six fresh languages, in which it has never been printed before.

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In the Philippines, very many different languages and dialects are current among the islands of that great archipelago. Tagalog, however, is the chief language in Manila and the central provinces of Luzon, as well as in many of the smaller islands, and is spoken altogether by about 1,500,000 people. The complete Bible in Tagalog was the earliest to be printed in any language of the Philippines, and was first published by our Society at Manila in 1905. Since that date, the Old Testament has been revised by the Rev. C. N. Magill, of the American Presbyterian Mission, who has been assisted in his task by educated Filipinos. He has also prepared a set of references for the New Testament, in the text of which he has made certain necessary corrections. This revised Bible is now being printed for our Society in Japan under the personal supervision of Mr. Magill, who has just completed the proof reading. The Committee of the B.F.B.S. have sent an expression of their cordial thanks to him for his valuable and devoted services in the revising of this important version, and also to the American Presbyterian Mission for its friendly co-operation in the work.

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Among various by-products of the war we note that, owing to the enhanced price of timber, the cost of packing-cases has risen 33 per cent. As the Bible Society normally spends nearly £700 a year on packing-cases which it uses in England alone, the results of this rise in price are not altogether trifling. Last month 1,000 copies of the Bible in Fioti were shipped from London to the Swedish Missionary Society at Matadi, in Belgian Congo. These books go out packed in small, tin-lined cases—each case holding twenty Bibles and now costing about 4s.—in order that on their arrival they may be easily handled for transport inland without repacking. A Fioti Bible weighs about 3 lbs., and a

## Matters of Moment

case of twenty Bibles weighs approximately 83 lbs.

Other consignments of the Scriptures for Africa—such as Nyanja editions for Nyasaland and Ibo editions for Southern Nigeria—are still packed for export in “one-man load” cases, so that they may be readily carried by porters after they leave the steamer. Books for Uganda are now generally packed in “two-man

which was founded by the late Rev. Thomas Richardson in 1876, and still flourishes with full vigour. More than 376,000 members have been enrolled since it began. Full particulars of its plan of operations—which involves reading the Bible through consecutively, one chapter a day—may be obtained by sending a penny stamp to the Secretary, Bible and Prayer Union, St. Benet's Hall, Mile End,



A COUNTRY ROAD IN THE PHILIPPINES.

*Photo by Squires & Bingham.*

load” cases, as these are taken from our Society's depôt at Kampala and carried to remote places by porters who commonly work in pairs, each case being slung on a pole between two men.



To-day there are many Unions for Bible reading, but we believe that they all have descended or derived their origin from “The Bible and Prayer Union,”

London. For several years past the members have shown their practical sympathy with the Bible Society by collecting funds for the support of colporteurs in the East. In 1911, they sent £104 to the Bible House for the purpose. In 1912 and 1913 the annual amount was £134. This year £152 has been received, by means of which the Union is now supporting, through our Society, seven colporteurs in China, two in Korea, and two in Japan.

I desire to protest against the unholy thirst for statistics: it is perfectly impossible to put into statistics the results of missionary work. —*The Earl of Selborne.*

# “Sermons in Stones”

By the Rev. A. Taylor, M.A.

IT seems far back in time since a Hebrew dreamer looked forward to the day when the nations should beat their swords into ploughshares and their spears into pruning hooks. A gift received by the Bible Society carries our thoughts still further back to the days before history began to be written.

In 1913 Professor Torm, Chairman of the Committee of the United Danish Societies for Foreign Missions, wrote on behalf of a Mr. Korsgaard, then living in Askov, a village of Jutland, to offer to the Bible Society a collection of antiquities, “to show Danish thankfulness for all the benefits conferred upon our country by the British and Foreign Bible Society.” Mr. Korsgaard had further expressed the wish that whatever he might leave after his death should be put in trust in Denmark under the name of the *Korsgaard Bibelfond*, “the yearly interest to be paid to the Bible Society in London for the diffusion of Bibles and parts thereof.” The Committee gratefully accepted this offer, and in due course the antiquities arrived at the Bible House. They consisted, mainly, of many hundreds of pre-historic flint implements collected in Denmark and Scandinavia, relics from that Stone Age whose life lies shrouded in the mists of the past.

It was a happy thought of Jens Korsgaard that these ancient stone implements should be turned, not into ploughshares and pruning hooks, but into Gospels and Bibles. They were not all implements of warfare—many were for the more domestic purposes of everyday life—boat-shaped axes and hammers, long slender chisels, polished gouges for the felling of trees and working in wood—varied in their degree like the tools of a modern carpenter’s shop. A few bowls of rude earthenware gave homely touch to the collection, and helped to make more vivid the picture of the simple life of the men and women who in the dawn of humanity were learning the value of the powers that were in them. Many of the stones were rough in the extreme, but others showed evidence of a craftsman who delighted in his task. Here and there the flints were chipped with

wondrous regularity like the ripples of sand on a beach. Even the earthen bowls showed rude efforts after design, being ornamented with lines in simple geometric patterns and roughly finished as if by a burnisher. Such tokens of artistic feeling were not restricted to the daggers and knives, spear-heads and arrow-heads which told of warfare and hunting, but were evident also in those domestic implements which the maker finished with such amazing patience and skill long ages ago. Among the collection there were rough stones for polishing, and fragments of the simple tools which the flint-maker himself used, and pieces unfinished, provoking wonder as to how the hand of death left them incomplete.

Jens Korsgaard did not long survive the arrival of his gift. In October 1913 he was laid to rest in his self-chosen burial-place, within the bounds of an Institution in which he had been deeply interested.

His estate of over £3,000 has now been realized and put in trust in Denmark, and the first payment from the *Korsgaard Bibelfond* was received in January of this year. In the meantime two instalments of the antiquities have been sold at Sotheby’s, realizing about £310. The remainder await a favourable opportunity for disposal. We are much indebted to Mr. Anders Pedersen, one of Mr. Korsgaard’s executors, for the sympathetic interest which he has shown in the carrying out of his friend’s wishes.

And so the gratitude of a Dane to the British and Foreign Bible Society for its long association with Denmark—begun over a century ago and closed happily with the formation of the Danish Bible Society—is bearing fruit.

Just as Jens Korsgaard’s interests as a collector were largely centred upon people of pre-historic times, so his missionary sympathies went out to those children of men and sons of the one Father who to-day live in a spiritual “stone age,” feeling after God if haply they may find Him. After the lapse of long centuries God, Who never leaves Himself without witness, has Himself made these stones bread to feed His hungry children.

# With the Bible in Persia

THE following account of distributing the Scriptures in East Persia is due to the Rev. L. F. Esselstyn, a distinguished and devoted member of the American Presbyterian Mission at Meshed. He is an enthusiast for Bible distribution, to which he gives an important place in his personal work. At present Dr. Esselstyn is supervising our Society's interests at Meshed, which he makes his own headquarters. This city, the capital of the Khorassan province, owns a famous Moslem shrine and library of Korans, and is visited annually by nearly 100,000 pilgrims. Its mosque is the richest in the world of the Shi'ah Moslems, to which sect most Persians belong: the very doors are studded with rubies and covered with gold. He describes Meshed as a strategic point: Turkestan is just north of it, and Afghanistan is at the side door. As the work develops, Dr. Esselstyn hopes to be able to link up Persian missions with those in India, via the trade-route from Meshed, passing through Seistan to Nushki and on to Quetta, in British Baluchistan.

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On my Bible-selling tour for twenty-four days in Kuchan, Shirvan, and Bujnurd, I was accompanied by my Persian helper, who is himself a convert from Islam. The town of Kuchan lies about eighty-eight miles north-west of Meshed

in one of the best watered and most fertile of the northern valleys of Persia. It is a thriving place of 8,000 people, situated on the main road about half-way between Meshed and Askabad; the latter is a Russian town on the Trans-Caspian railway. Old Kuchan was destroyed by an earthquake in 1893, and again in 1895.

The present town of Kuchan is the seat of a Russian garrison. Here we made a complete canvass of the bazaars, offering the Scriptures for sale at every shop. I repeatedly read the Bible aloud and preached to the crowds in the bazaars. On Friday one of the *mullahs* preached in the mosque against the Bible, telling the people that the reading of it was "without profit." Next day, however, we sold 108 copies of the Scriptures. Several persons confessed that they wanted to buy the forbidden Book in order that they might see for themselves what it was like. On the

Monday following, some Persians came to me and reviled and cursed the *mullahs* who had preached against the Bible in the mosque; and another man said that at this rate Kuchan would be a Christian town in two years. Every day in that city we had callers at our rooms in the caravansary.

At almost every village on the road between Meshed and Kuchan we talked to the people and sold them the Scriptures.



PERSIAN LADIES IN OUTDOOR COSTUME.

## With the Bible in Persia

Shirvan is a village of 2,000 people, situated about thirty-six miles west of Kuchan on both sides of the Atrek River. Its commercial product is raisins. During the first half-hour there I sold about twelve books in a tea-house, when suddenly a man came in and said in a loud voice, "The *mullah* says this book is unlawful and whoever buys it is accursed, and whoever sells it is accursed and worthy of death." Some books were handed back to me and I accepted them and promptly returned the price. Then the man who had entered demanded that I should publicly curse the Behâis and all people who are not Muhammadans. I told him that I could not do this because God loves all people, and my prayer was that God would be merciful to all sinners and bring all into the way of salvation. He asked: "What is the way of salvation?" I replied that whoever read the books which we were selling would find in them that the way of salvation is through Christ.

Here again we made a complete canvass of the bazaar, offering the Scriptures at every shop. My Persian helper did not flinch, although the next day a *mullah* cursed me and the books while we were in the bazaar, and told the crowd that it would be meritorious to kill me. One man, who bought a book, tore it to pieces and threw it on the ground and cursed it. That afternoon a *saiyid*, to whom I had sold a Persian Testament, said to me: "The books you have sold will have such effect that in two years you will not be able to supply the demand." Altogether we sold forty-four copies of the Scriptures in Shirvan, and I had many earnest conversations with individuals and with groups of men.

About a hundred miles west of Kuchan lies Bujnurd, on a beautiful and well-cultivated plain surrounded by mountains, near the frontier of Russian Turkestan. It has a population of about 20,000 people. The Sirdar of Bujnurd is the hereditary tribal chief of the whole district, which, including the city, has a population of about 60,000 to 100,000. I did not meet this chief, because he was away fighting Turkomans. On our first day at Bujnurd I had some good talks in the bazaar and sold some books. One man proclaimed that the *mullah* had examined the books we were selling, and

said that it was unlawful even to look at them. Another man, a kind of dervish, followed us for a while boisterously denouncing the Bible, until my Persian helper turned upon him, and so effectively answered him that he disappeared. Shortly after that a man came to me and said that it was his duty to ask me who I was, where I came from, what my business was, and where I was going? He asked these questions as a servant of the *kawrguzar*. This *kawrguzar* is an officer who has charge in a province of all affairs connected with foreigners. I demanded that this man should take me to his master. On meeting the *kawrguzar* it was a pleasant surprise to discover in him an old Teherân friend of twenty years ago.

On the third day, however, in the morning, a mob led by a *saiyid*, collected round us in the bazaar. They hooted, cursed us and our books, threw stones, pounded my Persian helper and tore off his turban, and tore up several copies. My helper was in a difficult corner when they accused him of being a Christian, and also demanded that he should then and there declare himself to be a Moslem. This he refused to do, confessing that their accusations were correct. He got away and fled to the house of the *kawrguzar*. The people did not lay hands on me, though I was hit several times by stones. Finally a man stepped out of his shop and cursed the *saiyid*, and told him that he was making a mistake, that he did not know whom they were beating, but they should answer for their conduct. Gradually the mob subsided, and I remained in the bazaar till noonday. When he had listened to my Persian helper the *kawrguzar* sent a very stiff message to the Chief of Police, saying that if anything happened to me, he would burn their fathers till there would not be even ashes left. He also sent an officer into the bazaar with the same message to the shopkeepers. That afternoon I went into the bazaar by myself and read the Bible at three different places and preached to the crowd without being ill treated. Several shopkeepers apologized for what had happened in the forenoon. Our stock of Persian Scriptures was soon exhausted so that we could not supply the demand, although our sales included eighty-five copies in Persian and Turkish. Just before sunset the *kawr-*



JEWS OUTSIDE A SHOP IN PERSIA.

*guzar* sent for me and expressed his regret for what had happened.

That night, after I had gone to bed, a strapping six-foot-six Tekke-Turkoman came to my room and said he had listened to me reading and speaking in the bazaar, and wanted me to read some more to him and half-a-dozen other Turkomans. They came in and sat round my bed for a long time while I read and talked; finally they took a Persian Bible and a Tekke-Turkoman Gospel of St. Matthew to take back to their own country. These men come across the border and buy goods, which they smuggle into Turkestan through the mountains. They invited me to visit them in their homes.

Besides visiting Kuchan, Shirvan, and Bujnurd, we also sold Scriptures or spoke in nineteen villages. During the twenty-four days we travelled 376 miles and our sales amounted altogether to 752 volumes.

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Side by side with Dr. Esselstyn's experiences, we print the following account

of eight months' colportage, in and around the Persian capital.

The Rev. Mihran Damboorajian, the writer, was for fifteen years employed by the American Bible Society. Over a year ago he began to work in connexion with our own Society. This record testifies to the excellent character of his service in the land of the Lion and the Sun.

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For two months and a half I confined my attention to Teherân, the capital of the Shah's dominion; in trams, bazaars, schools, offices, and private houses I offered the Scriptures to Moslems, Zoroastrians, Jews, and Christians, but, this being largely a Moslem city, my work was chiefly among the followers of the Arabian prophet. They expressed freely their ideas about the Book, and I had to reply to their usual objections: "The *Tourat* (Law) and *Injil* (Gospel) are only for Jews and Christians." "They have been corrupted." A few bought the New Testament to read the name of their prophet, which in their

## With the Bible in Persia

ignorance they expected to find. Often I had to combat the objection to the Bible because of the term "Son of God." This I did by recalling to their minds certain terms they use in speaking of Ali, the son-in-law of their prophet, such as, "the eye of God," "the hand of God," and "the power of God." I asked them to explain these, and at the same time reminded them that the Koran in speaking of Christ calls Him the Spirit of God and the Word of God. They said that they could not explain, and I then argued that they should not reject the *Injil* because it contained an expression which they did not understand. During these ten weeks I sold 775 books, chiefly Gospels, to Moslems in Teherân.

In March, 1914, I journeyed to the ancient town of Kum, which lies 80 miles south-west of the capital. It has a population of about 35,000, and being the burial-place of Fatima, the Moslem saint, it is a Shi'ah shrine ranking next in importance to Meshed and Kerbela. Thousands of pilgrims from all parts of the Shi'ah world visit it, and not a few bring their dead for burial. Some of the Shahs of Persia found resting-place there: indeed, to be buried in Kum is considered an almost certain passport to Paradise. Mosques and schools abound for giving instruction in the Koran and the Shi'ah tradition.

In such a town the flame of fanaticism usually burns fiercely, and in the not distant past Kum was no exception. When Mrs. Bishop, the famous English traveller, passed through, in 1890, she had to do so in a disguise. A few years ago our col-porteurs worked in secret. Their visits were brief, and their sales few. On this occasion, however, I stayed for a month, and I confess I was amazed at the interest the people showed in the Scriptures. *Mullahs*, *saiyids*, teachers in the Moslem schools, and their scholars, as well as the folk in the bazaar, purchased, and asked questions which revealed a real desire to know what the teaching of the Book is. The religious leaders at first tried to prove that it had been corrupted; their chief argument was that Muhammad claimed that the Scriptures testified of him, whereas now there is no mention of him. To this I replied by reminding them that in the days of the Khalif Othman the Koran had been re-

vised and in some places probably changed. As they hate the name of Othman, this argument had weight. I also made known that manuscripts of the *Injil*, dating back from two hundred years before the time of Muhammad, and now extant, are identical with the Book I was offering them. The Koran's testimony to the authenticity of the Scriptures I also quoted. Several times during my stay, I had private conversation and prayer with a young Moslem who was most earnest in his enquiries. A few months afterwards he was baptized, and is now a teacher in a mission school.

In the village of Kumroon, which is about fifteen miles from Kum, I remained for five days. The inhabitants received me well; they bought books readily, and gave earnest heed to what I said. My experience in Serajah, which I visited next, was very different; the people absolutely refused to have anything to do with me or the Book, and it was only after much talk that they agreed to allow me to remain in their village for the night. From there I returned to Kumroon and then went on to Sukah Sunah, which is the centre of a large number of villages. I first of all visited the Governor, who received me kindly, and asked questions about the Bible Society. He was surprised to learn the extent of its work. In three days I sold over seventy copies; but one or two ill-disposed *mullahs* made the people return about half of them. Indirectly they gave testimony to the power of the Book, saying "If Moslems read the New Testament, they will leave their religion and become Christians." About the middle of April I returned to Teherân, passing through on my way nearly thirty villages, to the inhabitants of which I sold a fair number of books, although the majority were unable to read.

At the end of April I left for Kazvin, which in the sixteenth century was the capital of Persia. It is situated about one hundred miles to the north-west of Teherân. There I remained for a month visiting the bazaars, workshops, schools, and government offices, and sold over three hundred volumes in Russian, Armenian, Persian, and Hebrew. While in Kazvin a young Moslem belonging to a good family became a Christian, and had to leave his home for Christ's sake. He is now employed in a Christian household.



## With the Bible in Persia

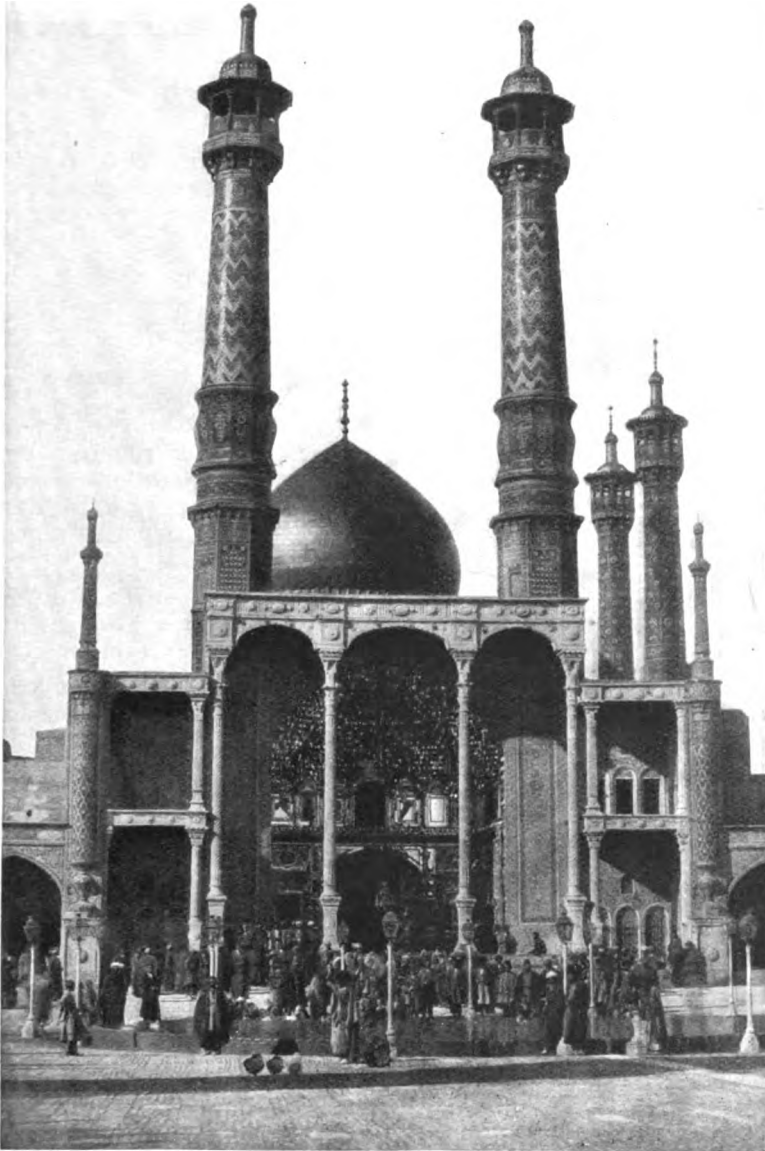
From Kazvin I travelled further north-west to the ancient city and fortress of Zingan, which lies in the direction of the Azerbaijan province. Almost immediately after my arrival the Governor sent his servants to seal my cases of books, and to make known that I must on no account attempt to work in the town.

Through friends who had a little influence with the Governor I did my utmost to get the prohibition removed; but it was only after ten days that he sent for me, and after questioning me about my movements and the character of my work he allowed me to sell. I learned afterwards that he suspected me of being

in the employment of an enemy of his, with whom he had an armed quarrel at the time. Before he dismissed me from his presence, he purchased a Bible, and among the inhabitants of Zingan, who get the name of being very bigoted, I sold over 350 copies.

Leaving Zingan I returned to Teherân, working again in Kazvin on the way back. During the hot month of August I visited a number of the small villages situated at the foot of the mountains, to which the well-to-do inhabitants of the capital go for the summer. In one village I sold books to a number of officers attached to the Shah, and also to his musicians.

The last part of my work in this period was in the direction of Semnân, which lies almost



FATIMA'S SHRINE AT KUM, THE SACRED CITY.  
THE DOME IS OVERLAID WITH PURE GOLD.

*Photo E. N. A.*

## With the Bible in Persia

direct east of the capital. During the fifty days I was absent from the city I sold 500 copies. At Semnan itself I met a *mullah* nearly a hundred years old. He is a remarkable man, and quite unlike the large majority of his class, being intelligent, and the most broad-minded Moslem I have ever met. On one occasion he allowed a missionary to preach in his mosque on the Prodigal Son; and at this visit of mine he invited me to speak to the people in the mosque, but I excused myself. I had long conversations, however, on the essential truths of the Christian faith with a large number of the people, in which the *mullah* always gave me encouragement, and also helped me to sell my books. Here I met an enquirer, with whom I had private talks and prayer. Since my return to Teherân, he has come here and confessed his faith in Christ.

When I was in Semnan district a young man who came with me as an assistant was badly bitten by a loathsome bug called by the natives *gherib-gez*, i.e., "bite-the-stranger," or *shab-gez*, i.e., "night-biter." He developed fever with a high temperature, and was in this state for several weeks. On a few occasions the bite of this insect has proved fatal.

On my way back from Semnan I met thousands of pilgrims, some wending their way to Meshed in the east, and others to distant Kerbela in Turkish Arabia. At great expense and toil these seekers for rest of soul travel hundreds of miles and find not what they seek. As they passed me they expressed curious opinions as to my calling—some thought me a doctor, others a merchant, others a dealer in antiquities, and some even put me down for a wine-seller or a spy!

## Common Prayer

"God is our refuge and strength."

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this union of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world. \*

The following special topics are suggested for this month :—

LET US GIVE THANKS—

That since the war began the complete Bible has appeared for the first time in four languages: Nepali, Taichow, Santali, and Mombasa Swahili; and also that a version of the Gospel has been completed for the first time in six new languages in which it has never before been published.

LET US PRAY—

That while darkness and death spread over many nations, the Church may take heart to believe with deeper faith in the Easter victory.

That in these days of sorrow the habit of reverent Bible-study may be revived among Christian people.

That God may abundantly bless the Bible Society's Anniversary Services, and its Annual Meeting on Wednesday, May 5th.

That all who carry on the work of Bible diffusion in the lands where war is raging may be fortified with divine grace, wisdom, and peace.

That the Society's staff in Turkey and the Balkan States be kept safe amid the dangers which threaten them.

That God will guide and prosper the Society's new undertakings in Persia and in Abyssinia.

# For a Jungle Tribe

By the Rev. W. E. H. Organe, B.D.  
Secretary of the Madras Auxiliary



KHONDS: ONE IS  
CARRYING A FAWN.

*The illustrations are from photos  
by the Rev. W. E. H. Organe.*

IN pursuance of its well-known policy of providing the Scriptures for every man in his mother-tongue, the Bible Society has recently undertaken the publication of a version of St. Matthew's Gospel in Kuvi. This name is given to a dialect spoken by the Khonds, a tribe living in South India, in the hill-country of the Eastern Ghats. The work of translation has been carried out with great pains by the Rev. F. V. P. Schulze of the Schleswig-Holstein Lutheran Mission, to whom I am indebted for most of the information contained in this article.

The Khonds are a numerous tribe of hillmen. In the Vizagapatam District alone they number more than three hundred thousand. They are said to be of Dravidian origin, like most of the South Indians, and they speak a language of their own which has dialectical differences in various districts. One branch of the tribe is already provided with the Gospel of St. Mark, first published by our Society in 1893.

One of the gazetteers describes the

Khonds as "bold and fitfully laborious mountain peasantry, of simple but not undignified manners, upright in their character, sincere in their superstitions, proud of their position as land-holders and tenacious of their rights." They are a nomadic people, constantly moving from one section of the hills to another. They burn down a small portion of forest, till the soil and sow it, and remain there until the harvest is reaped. Then they move on somewhere else. Being surrounded by wild beasts, they have developed into a race of huntsmen and eke out their living by means of the chase. The men are generally armed with a *tangi*, or small axe, and with bows and arrows, which are used for hunting game.

Neither men nor women wear anything, as a rule, save a small strip of cloth round the loins and a profusion of bead-necklaces. The three men seen in the accompanying snapshot of mine had added somewhat to their wearing apparel before presenting themselves at Herr Oppermann's house at Doliambo, where I was staying. One of the objects of their visit was to try to sell a young fawn which they had captured in the forest near-by.

The Khonds are rather a lazy people, and do not apply themselves either to cultivation or to hunting more than is necessary for supplying their barest needs. Accordingly, if they are unsuccessful in obtaining a good harvest, they have recourse at once to the Telugu money-lender, who supplies them with money at exorbitant interest and keeps them continually in his grip. They are addicted, moreover, to strong drink, and in March, when the *mahua* flower falls, they distil a liquor from it and many of them remain hopelessly intoxicated for days together.

Each village has its own *Naidu* or

## For a Jungle Tribe

*Hauta* (i.e. headman), who is responsible for its good behaviour. The title to this office is hereditary. The Hauta and five others, including the village priest, the musician, and the astrologer, form a court which exercises jurisdiction in matters affecting morality or caste regulations. In some cases, when the evidence is inconclusive, the person accused is expected to prove his innocence by submitting to ordeal: in other words, unless he can dip his hand into a pot of boiling oil without injury his guilt is taken for granted.

The Khond, according to Herr Schulze, believes in the existence of one good God and many evil spirits. The good God, whose name is Paramushela, is the creator of the universe. He loves his creation, but is apparently not strong enough to shield his people from the power of the evil spirits. The people are accustomed, therefore, to offer prayer to both deities.

It is interesting to find a curious tradition of the Deluge current among the Khonds. As the population of the earth increased sin increased also, and there

therefore dispatched a crow to scour the earth and see whether any one had escaped. The crow discovered some leaf plates such as are used by the people of India when eating their food. The clue was reported to Paramushela, who then sent a woodpecker to search for the people who had used the plates. At length a man and a woman were found hiding in the hollow of a tree, and by means of them God was enabled to repopulate the earth.

The origin of languages is explained by another curious story. The first man and woman had five children who were always quarrelling. To put an end to the quarrels God gave each of them a different language, with the result that they were not able to understand each other.

The Khonds are very superstitious in regard to omens. For example, if a party is on its way to a village to ask for a girl in marriage, the sight of an empty water-pot will decide the travellers to abandon their errand and go somewhere else in quest of a bride. The appearance of a bear or a monkey, however, is a good

omen. If a person goes out early in the morning and meets a childless man or woman, who has not the good taste to smoke tobacco, he expects ill-luck to befall him. Tuesdays and Thursdays are auspicious days for sowing, while huts must always be built on a Friday. To set out on a journey on Saturday or Monday is certain to lead to misfortune.

Infanticide was common among the Khonds and is said to be still practised occasionally despite the vigilance of the Government. On the birth of a child the father

visits the village astrologer and asks him to cast its horoscope. Should the child then prove to be ill-starred and likely to bring misfortune upon its parents, a pit is dug and it is buried alive.



AMONG THE KHONDS: COOKING OUR EVENING MEAL.

came a time when Paramushela determined to destroy all people by a great flood. When the flood was over, Paramushela began to repent of his drastic action and wondered how he could undo it. He

## For a Jungle Tribe

Among the sacrifices observed by the Khonds is one which is offered on their new year's day to Durga (better known as Kali), the blood-thirsty goddess of cholera and smallpox. On this occasion a buffalo is tied to a post, and at a given signal the people fall upon it with knives and spears. Formerly it was customary for each one to bring a *rupee* and thrust it down the animal's throat, though he took good care to recover his money after the animal was dead. The blood is offered up to Durga and the flesh is eaten by the worshippers who are present.

Human sacrifice to the earth-god was prevalent not very long ago. The victim was purchased or kidnapped. On the day appointed he was stupefied by intoxicants, and then, after the performance of certain ceremonies, was whirled round on a horizontal bar affixed to a vertical pole and hacked to pieces while still alive. His body was cut up into many sections, which were buried in different parts in order to fertilize the fields.

The bungalow at Doliambo (of which we give an illustration) has been recently erected on a site on which, as far as the local missionary can discover, human sacrifices were frequently offered. The land was formerly *iram* (gift) land, which was presented to a Khond patriarch in return for an undertaking that he would supply the Rajah annually with human victims for sacrifice.

The Schleswig-Holstein Mission, of which I gave an account in *THE BIBLE IN THE WORLD* last July and August, has been trying to evangelize the Khonds as well as the other tribes who inhabit the



MISSION BUNGALOW AT DOLIAMBO ON THE SITE WHERE HUMAN SACRIFICES WERE FORMERLY OFFERED.

field of their operations. The Khonds are not very easy to influence, and their ignorance and superstition are stupendous. Nevertheless in Mr. Schulze's district alone some three hundred of them, including children, are now Christians. Barely half a dozen can read, but efforts are being made to get them to school. Though they have no written language, Mr. Schulze has prepared a grammar, and is engaged in translating the Gospels, making use of the roman character. St. Matthew is ready in MS. and it is interesting to bear in mind that it will not only be the first portion of Scripture published in this dialect, but also one of the first lesson-books whereby the people will be taught to read their own hitherto unwritten mother-tongue.

"Shame on you! You turn your arms against each other, when you might have been sacking Babylon."

Lucan.

## Mr. M. A. Morrison

GOD has granted the Bible Society many distinguished and devoted servants. Indeed we may say that during its long history it has been singularly favoured in the men who have done their life-work on its staff. Few of them, however, have filled and discharged the duties of an outstanding position with more success than Mr. Michael A. Morrison. Born of Scottish parents, and nurtured in the Presbyterian Church, Mr. Morrison possesses a strong personality, combining in his character piety and business tact, ability and modesty, discretion and enthusiasm.

It was the late Dr. William Wright, for many years the Society's Editorial Superintendent, who first introduced Mr. Morrison to the Committee, and in 1877 they placed him in charge of what was then known as the agency of the Caucasus—a wide region between the Black Sea and the Caspian, with avenues opening towards Central Asia. He reached Tiflis in the summer of 1878, where he worked for a time in conjunction with the late Mr. James Watt of Odessa, and afterwards as agent with sole responsibility. The field assigned to him was not only of enormous geographical extent, including many different nationalities and rich in varied historical associations, but it also presented problems—linguistic, social, ecclesiastical—of the deepest interest. These elements appealed to Mr. Morrison's many-sided sympathies, and he speedily made himself master of the difficult duties which belonged to his position. He gave himself energetically to the organization of colportage and other agencies for Bible distribution. From time to time he made personal tours of inspection and inquiry into remote parts of his field—tours which involved no small hardship, and for a time seriously affected his health.

In 1882, when Mr. James Watt was transferred to superintend the Society's work in Berlin, Mr. Morrison removed from Tiflis to Odessa, where he became head of the now reunited agencies of South Russia and the Caucasus, filling that position until 1894. During successive years his reports not only display the literary

charm and spiritual touch characteristic of all his writing, but also possess the living interest of a truth which is, indeed, stranger than fiction. Under his able management the Society's annual issues in this agency advanced steadily from 125,000 to 172,000 books. Not the least of his services was the visit, paid in conjunction with the Rev. J. Sharp, to the Exarch of the Georgian Church at Tiflis, and the Katholikos of the Armenian Church at Echmiadzin.

In 1895, in consequence of the sudden death of Mr. James Watt, the Society's German agency having become vacant, the Committee felt that Germany "deserved the best they could devote to the service of Bible work," and invited Mr. Morrison to fill this highly important post—though they could ill spare him from the sphere where he had laboured with such success. Each annual report from Berlin, since this appointment was made, has confirmed its wisdom. Mr. Morrison devoted his remarkable powers to perfecting the machinery of our Society in Germany. By his intimate knowledge of the technicalities of paper-making and printing, and by his wide experience of various methods of distribution he was able to effect considerable economies, side by side with the remarkable increase in the number of books distributed. The Society's circulation in Germany rose from 245,000 in 1895 to 359,000 in 1901.

When the late Mr. H. E. Millard, the Society's agent at Vienna, broke down in health, Mr. Morrison was invited early in 1902 also to superintend our Bible work in the Austrian Empire. Under his skilful direction the whole of Central Europe, including the German Empire, Switzerland, Austria, Hungary, Servia, and Rumania was organized into one great agency. The combined annual circulation in these countries has gone on increasing until it reached 878,000 copies in 1912 and 757,000 in 1913, while in 1914 it actually exceeded a million copies, including, however, 360,000 Testaments and Gospels for soldiers, specially distributed in connexion with the war. Such a result is in itself the best testimony to the gifts

## Mr. M. A. Morrison

and the devotion of the man under whom it has been accomplished.

One secret of Mr. Morrison's success lies in the system of colportage which he adopted. He has personally trained selected men at the Berlin depôt, and has remained in weekly communication with them during their journeys. Above all, he has made himself their best friend, visiting them from time to time in their homes, and inspiring them to realize the character of their high calling as fellow workers together with God.

We print below the words in which the Committee have recorded their high appreciation of Mr. Morrison's long and valued service to our Society. His colleagues on the Society's staff may be permitted to add their own hearty felicitations to him on the splendid work which he has been able to accomplish, and their warmest wishes for his happiness and usefulness in days to come.

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The following resolution was adopted by the Committee on March 1st.

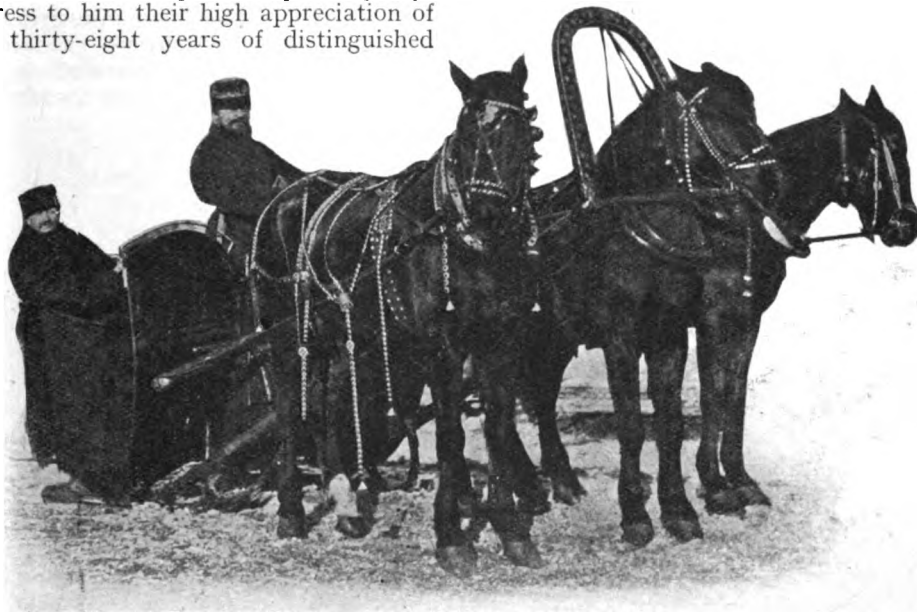
"The Committee of the British and Foreign Bible Society, in recording on their Minutes the retirement of Mr. Michael A. Morrison from the superintendence of their largest European Agency, express to him their high appreciation of the thirty-eight years of distinguished

service which he has rendered first in South Russia and subsequently in Central Europe.

"His business abilities and his literary gifts, his tactfulness and sympathy, his tireless and self-denying devotion in directing the translation, publication and distribution of the Holy Scriptures have enabled the Society to reach with the comfort and hope of the Gospel millions of the children of God who are scattered abroad.

"During the period of his oversight from Berlin, and largely through his statesman-like administration, the issues of the Scriptures from the Agency Headquarters have been more than doubled, and the organization has become a model of efficient and economical management.

"The Committee give thanks to Almighty God for the abundant success with which He has so far crowned the life-work of His missionary servant. They rejoice that though Mr. Morrison lays down his direct and personal responsibility in Central Europe, his great gifts and long experience still remain at the Society's service, and they trust that he will be long spared to help in the task of bringing the Gospel within reach of every human being."



A RUSSIAN SLEIGH.

# The Bible for the Hakkas

IT was inevitable that the war should hinder, or for a time interrupt, some of the Society's editorial and publishing undertakings. For instance, the printing at Berlin of Dr. Ginsburg's great edition of the Hebrew Bible has been perforce suspended, and the revision of the Bulgarian Bible may possibly be delayed. It is encouraging, however, to report one case at least in which the war has afforded our Society special facilities for the more rapid completion of work which had been begun long ago.

In China, besides Wenli, the classical and purely literary form of the language, which is understood only by scholars, and Mandarin, the vernacular of three-fourths of China, which in its written form most people of any education can read, there are a large number of dialects current chiefly in the south and south-east of that immense country. These Colloquials, as they are sometimes called, often amount to distinct languages, each of which is spoken by millions of people. The Bible Society has already published the Scriptures in fourteen of these Chinese dialects—including two forms of Mandarin Colloquial. Not the least important among them is the Hakka Colloquial, which is current in the province of Kwangtung.

Kwangtung—or Canton as we spell it in English—is almost as big as the king-

dom of Italy, and contains an even larger population. It stretches along the southern seaboard of China for nearly 800 miles. From its maritime position, its natural wealth, its fertile soil, its tropical climate, and its convenient harbours, it became in ancient times the seat of extensive foreign trade, and was brought into touch with foreign nations earlier than any other province of China.

The first Christian missionaries to enter China in recent centuries were the Jesuits, who landed in Kwangtung, Francis Xavier dying in 1552 on an island off the coast. It was also in this province that Robert Morrison, of the L.M.S., began his labours, and toiled on bravely for many years before he baptized the first Protestant Chinese convert, by a little stream on the beach near Macao. The great work of Morrison's life was to compile his dictionary, and to translate the Bible into Chinese, and though both dictionary and translation have now been superseded, yet they prepared and made possible the way for their successors—and this is the true glory and reward of the pioneer.

In the province of Kwangtung to-day large and successful Christian missions are being carried on by American and German, as well as English societies. The inhabitants of the province, taken as a whole, have few rivals among their own countrymen,



ON THE RIVER AT CANTON—FLOWER BOATS AT ANCHOR.



## The Bible for the Hakkas



A CHINESE JUNK. NOTICE THE EYE PAINTED ON THE BOW SO THAT SHE MAY SEE WHERE TO SAIL!

*Photo by the Rev. J. H. Ritson.*

either in physique or in mental capacity. They form no small factor of the national strength of China, and they are emphatically worth winning for the kingdom of God.

The Hakkas, whose name means "strangers," are really the highlanders of South China, and seem to have immigrated thither from the central provinces during the fourteenth century. They are now mostly found in the province of Kwangtung. They have been described as "a manly and vigorous race, chiefly engaged in agriculture, but better educated than those in the more crowded plains. At the same time they are a turbulent and lawless people, and revolutionary and other secret societies flourish among them." The Hakka section of Kwangtung was the cradle of the great Taiping rebellion. From a missionary point of view they are more accessible than the Cantonese. Their dialect is a mixture of old Mandarin and Cantonese, and is spoken by about 15,000,000 people.

More than seventy years ago the Basel Missionary Society set out to evangelize the

Hakkas; and it is just half a century since our Society began to publish the Gospels, translated by these German missionaries into the Hakka Colloquial. At first, such translations were based upon the Wenli version, and were printed in roman characters; but in 1883 our Society published the first edition of the Hakka New Testament, made from the Greek text and printed in Chinese characters.

Since that time, certain books of the Old Testament have also appeared in Hakka, as well as books of the New Testament more or less completely revised and re-revised. The principal missionaries engaged on the task of translation were Rudolph Lechler, who went out to China as far back as 1847; Chas. Ph. Piton; and G. Morgenroth—all of the Basel Mission, which has won many thousands of converts among the Hakkas. In recent years the Rev. O. Schultze, another member of the Basel Mission, has been engaged in completing the Hakka version of the Old Testament. Only the following books now remain to be finished: I. and II. Chronicles, Job, Ecclesiastes, Song of

## The Bible for the Hakkas

Solomon, Jeremiah, Lamentations, Ezekiel, together with the revision of Isaiah.

Since the outbreak of war all German missionaries, except a few ladies, have been obliged to leave Hongkong, which is a British colony. Mr. Schultze is now living in Swatow, where he still has the help of his Chinese teacher, and is making steady progress with the translation into Hakka of these remaining Old Testament books. At the suggestion of Dr. Bondfield it has been arranged to take advantage of Mr. Schultze's enforced leisure for completing the work. The Old Testament is to be set up in type at Shanghai, where the proofs will be read. Mr. Schultze will proceed to that city early this spring mainly to finish his translation, and at the same time to correct the proofs of the Hakka Bible. This will involve a fresh edition of the New Testament, which must be reprinted uniformly with the Old, so as to make a single volume. The additional expenses involved in carrying out this plan will be defrayed by our Society; but Dr. Bondfield estimates that the

Hakka Bible can now be completed and printed expeditiously in about four months—instead of requiring eighteen months or two years—and that the work can be carried out with much greater accuracy.

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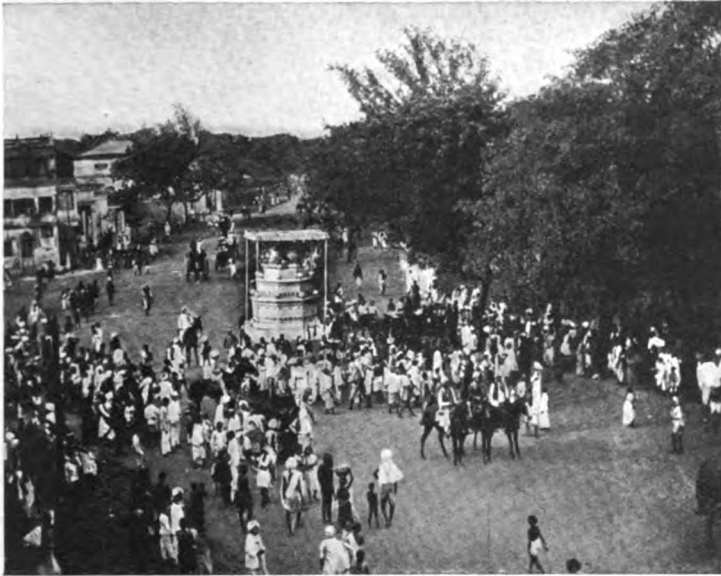
In the Channel Islands, the Society's Jersey Auxiliary celebrated the hundredth anniversary of its foundation in 1913, and as part of its programme made a special appeal for a centenary fund by means of which to offer some response to the growth of the Society's work in China. Bills were headed "Jersey's response to China's appeal." Altogether, £376 was raised. Of this, £300 has been assigned to the cost of the first edition of the Hakka Bible. The estimated expense for type-setting the volume of 1,750 pages, making plates, and reading proofs is £200. To print 5,000 copies will cost £300 more. Thus our friends in Jersey will indirectly set up and print the first edition of the complete Hakka Bible ever given to the Hakka-speaking Chinese.



OTAKA, IN JAPAN.

*Photo by T. Kuno.*

# Here and There



A HINDU RELIGIOUS FESTIVAL IN SOUTH INDIA.

Photo by Nicholas & Co.

Among those present were the Bishop of Colombo, the Rev. W. Senior, and the Hon. Mr. A. Wood-Renton, the newly appointed Chief Justice, who was one of the speakers.

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In Uganda the C.M.S. missionaries have to contend with a curious heresy, which has created serious trouble in the native Church. One man, Malaki by name, formerly a C.M.S. teacher, has announced himself as chosen by God—after the fashion of John the Baptist—to go and baptize. The C.M.S. missionaries

require that their converts shall be carefully instructed as catechumens, and shall also learn to read the New Testament, before they receive baptism. Malaki merely asks the Baganda if they desire baptism and if they believe Jesus to be the Son of God; then he baptizes all and sundry, using the Christian formula, but without any further preparation, not even insisting on repentance or the giving up of open sin. In this promiscuous fashion Malaki has baptized thousands in a few months.

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Side by side with this, a certain number of Baganda Christians have taken up the notion that they should refuse any kind of medicine, on the ground that God can heal them if He pleases, and that if He does not please, they must remain ill. According to the C.M.S. Gazette, the Luganda version of the Bible uses the word *basawo* to translate necromancer or wizard, and this word is also the current name for a medical man. For instance, in Deut. xviii. 11 and other passages this word *basawo* is used to render wizard, who is an abomination unto the Lord. Though this rendering may have helped to produce confusion the Baganda also lay stress on the fact that Christ Himself did not use medicine when He went about healing the sick, but trusted to prayer and the power of God.

In South India the Rev. W. E. H. Organe, secretary of the Madras Auxiliary, has been holding a round of meetings in Tinnevely—mostly at C.M.S. and S.P.G. mission stations. At Palamcottah the annual Bible meeting was attended by 1,400 people, half of them boys and girls. At Nazareth, an important S.P.G. station, Mr. Organe preached both in Tamil and in English. At Mengnanapuram, the C.M.S. church is a magnificent structure which accommodates 2,000 worshippers. Mr. Organe adds: "Travelling by cart is still very bad, owing to the ruin of the roads by floods. It took me three-and-a-half hours to cover seven miles yesterday."

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In the new Bible House at Allahabad the annual meeting of the North India Auxiliary was held happily and successfully on Jan. 19th, when an address was given by the Rev. Dr. C. A. R. Janvier. The Hon. Mr. Justice Piggott, who presided, is a son of our veteran friend, the Rev. Henry Piggott—who has done notable service for many years in the Wesleyan Mission at Rome, where in his old age he is rendering splendid help in the revision of Diodati's Italian version, undertaken by our Society.

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At Colombo the annual meeting of the Auxiliary passed off well, on Feb. 2nd, when the Attorney-General of Ceylon presided.

# Sidelights on the War

THE Bishop of Oxford has been addressing the Christian Union in that University, and betrayed the fact that during his holiday early in this year he served as a hospital chaplain—evidently in France. The bishop gave some interesting impressions from his experience. "Next to tobacco, the thing the British soldier is most keen to have is Gospels; and when I asked, 'Which one?' in a large majority of cases the request was for St. Luke. Perhaps they half-unconsciously recognize it as the poor man's Gospel."

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Writing to *The Christian*, the Rev. Julius Rohrbach describes how he was repeatedly allowed to preach to the British prisoners-of-war in the concentration camp at Doeberitz, near Berlin, where about 4,500 men are quartered in barracks. He held service generally in large tents, but twice in an open field, when over 1,000 were present. They all looked hale and hearty. "How they joined in singing *O God, our Help in ages past*, and I heard the voice of Jesus say, and in the responses to the prayers! How attentively they listened to the message of God, and how gratefully many of them shook hands with me after the service!" During his frequent visits, Mr. Rohrbach was able to get into personal touch with the soldiers. "We gave the men Bibles, Testaments, and Gospels, supplied to us by the British and Foreign Bible Society. The men have permission to hold meetings for prayer and Bible-readings among themselves."

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A gift of 5,000 English Testaments, Psalters, and Gospels has been sent by our Committee to the Wesleyan Army and Navy Board for distribution by chaplains, particularly on board the British Red Cross Hospital Ship *Asturias*, which is constantly conveying sick and wounded soldiers from France to England, and whose captain has recently been decorated by the King.

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At Constantinople our agent the Rev. T. R. Hodgson remains in charge of the Society's work, which he is still carrying on, with conspicuous courage and wisdom. He wrote at the beginning of February: "We have been quite well here. I am glad to repeat that the forbearance and courtesy of the Ottoman authorities deserve our warmest recognition. I heard of wild reports in some

English newspapers which I hope you will not allow to alarm you. Our men pursue their daily labours, and we are all to be found as usual at the daily task. Our life, at home, or at office, goes on much as usual. We feel that the support of many prayers and many kind remembrances are with us, and we are grateful: and I might add, quite contented."

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Letters received in Berlin from German soldiers on the battlefield contain moving stories of how a New Testament has often been cut up into pieces, in order to enable several men to read at the same time.

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We learn from Tsingtau that the Bible Society's depôt there escaped injury during the siege. Mr. Hans Döring, who is a German subject, and has done fourteen years' excellent service as one of the Society's sub-agents in China, was at Tsingtau before the outbreak of war, and remained there until the fortress fell, hoping to do service with the Red Cross detachment. We regret that Mr. Döring is now reported to be a prisoner of war in Japan.

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Writing from Beskens in Holland, where he found refuge after his escape from the bombardment of Antwerp, Colporteur Van Bellegem reports that he has had very successful sales, amounting to over 1,600 Gospels and Testaments, among Belgian refugees in the Netherlands.

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Since Russian Poland became one vast battlefield, our colportage there has come to an end for the present, and our work is reduced to what can be done direct from the Society's depôt in Warsaw.

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The first expeditionary force from New South Wales numbered 5,000 men. Each of these soldiers was presented with a New Testament before leaving Sydney. Some of the men proceeded to New Britain, and more are now encamped in Egypt. In order to supply succeeding contingents 2,500 additional Testaments have been sent from London to our agent at Port Said, the expenses being defrayed by friends connected with the New South Wales Auxiliary.

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In Ceylon, one of our trustworthy colporteurs has been allowed, by permission of

## Sidelights on the War

the military authorities, to visit the German prisoners-of-war, numbering between 400 and 500, who are confined in the Diyatalawa camp, situated 4,500 feet up among the hills. Large numbers of these prisoners thankfully accepted copies of the Scriptures in German, and expressed their gratitude that our Society had remembered them and sent them books. Another consignment of books is being sent to the camp for further distribution.

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For distribution among German prisoners-of-war in Malta a free grant of 250 German Testaments and Gospels has been sent to the Rev. G. A. Sims at Valetta.

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From Cape Town the acting secretary of our Cape Auxiliary writes: "We are sending some Dutch Testaments to the pastor of the Dutch Reformed Church at Beaconsfield, for distribution among the 4,000 rebel prisoners in camp at that place."

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The matron of the Red Cross hospital at North Walsham writes: "Very many thanks for the Testaments given to our hospital. I am most grateful for your kind gift. Our 'Sister' overheard two of the men reading, verse and verse alternately, after they had gone up to bed in their ward."

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A wounded Belgian soldier in one of the Red Cross hospitals, who could not properly understand either French or English, was given a copy of St. John's Gospel in Flemish, which he studied with keen appreciation,

declaring that it was *bon nouvel*, and that he had never read it before.

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From St. Leonards-on-Sea "a well-wisher" sends 3s., with the words, "I am sorry I cannot do more, as I have only £26 per annum, but I am so thankful so much is being done to give the soldiers the Word of God."

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In a letter from Liverpool two sisters say: "Having read about the good work your Society is doing on the battlefields of Europe, we thought we would like to send a trifling sum (1s. 6d.) to help some poor soldier to find even on the battlefield the peace that passeth all understanding."

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From Monmouthshire a lady writes: "I enclose two spade-guineas, coins which were bequeathed to my mother, not to be spent unless she wanted bread; so I send them for the Bread of Life."

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An Old Age Pensioner sends a guinea from Tunbridge Wells, with these touching words: "I must tell you how I managed to save this, now I am too old for work. I saved sixpence every week out of the Old Age Pension money, only giving God back a little mite of His own, and He multiplies it back to me again. I enclose my grandson's address; he has just joined the army. Do you know any one who would kindly send him a little Testament, like they are giving our soldiers? I would be so sorry for him to go away without one, and I cannot see well enough to go into a shop and buy it myself."



TRANSPORTING TURPENTINE LOGS  
IN NEW SOUTH WALES.

Photo lent by Immigration Branch, Victoria,  
and N.S.W. Government Dept., London.

# Personalia

The Rev. A. W. Young, of Calcutta, arrived in England, on furlough, about the middle of February. During his absence, the Rev. Edwin Greaves, by friendly arrangement with the directors of the L.M.S., has taken temporary charge of our work, as acting secretary of the Calcutta Auxiliary.

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Not long before the war broke out the Rev. C. F. Mynhardt, a minister of the Dutch Reformed Church in South Africa, was invited to become secretary of our Auxiliary at the Cape, as successor to the late Rev. J. P. van der Merwe. His reply has not yet been received, as he was made a prisoner in German East Africa whilst visiting some of the mission stations of the Dutch Church in that region. Mr. Mynhardt is reported to be in good health, although still a prisoner.

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We learn that Mr. Tilden Eldridge, who for more than twenty years has done valuable service for our Society in the far East, and since February 1911 has acted as sub-agent in charge of our Bible work in the Philippines, was recently ordained a minister of the American Presbyterian Church at Manila.

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From the Panjab the Rev. William Dalgetty, of the Church of Scotland Mission at Sialkot, writes: "It was Monday morning, and I went to the railway station of a large city and cantonment, to see another missionary, who had been spending the



A SHILLUK WOMAN FROM THE  
WHITE NILE VALLEY.

Sunday with me, start on his homeward journey. The platform, as usual, was crowded with travellers of all classes, among whom were many subjects of the neighbouring native state. 'Instant in season, out of season,' the visitor produced a satchel containing portions of the New Testament in Urdu, and, adding to these a coloured picture, he began to mingle with the crowds and show the books. He said very little, but with a quiet, dignified personality presented a book with the illustration well to the fore, saying only, 'One pice' (one farthing). Sales were slow at first, and it seemed as if few were going to buy the offered

books; but suddenly the tide turned and a brisk sale began, and soon several carried off a copy of St. Luke's Gospel or the Acts of the Apostles. The picture of 'the Good Samaritan kneeling beside a wounded traveller fell into the hands of an old man, who came to ask me if the helper of the sick man was Jesus Christ. I described the picture in detail, and pointed out that it was a parable of what Christ did for men, as well as an illustration of what He would have men do for each other. Said the old man, 'Then that is why *we* have gone to Europe with Britain to help Belgium.'

"The train by which the visitor was to leave came in, and the Hindu station-master came out of his office. He stood for a few moments watching the seller of books. Then he remarked, 'Ah, if all Europeans were like that, there would be no trouble with the loyalty of India!'"

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London."  
Bankers: Williams Deacon's Bank, Limited, 20, Bishops Lane, London, E.C.

# The Bible in the World

At  
the  
Right  
Hand  
of  
God

WHEN we think and speak about the things which are unseen and eternal, we can only use ideas and language which are borrowed from things seen and temporal. We speak, for example, about the Ascension of Christ, and we read in the Gospel that "He was taken up into heaven"—as though God and heaven were actually any more above us than beneath us or within us. We employ the images of time and space and carry them into that spiritual realm where they have no proper meaning. Yet this is our infirmity, when we remember the years of the right hand of the Most High. We confess that our Lord ascended into heaven—although He had heaven round about Him always; and He brought heaven with Him into the midst of His disciples as often as He showed Himself alive to them after His Passion, by many infallible proofs. Nevertheless, it was expedient for them that He should go away, that He might become no longer a local, but a universal Presence. For the Ascension does not mean mere change of locality. It means a

passing to God, concerning Whom we cannot say that He is in this place rather than in that. Christ Himself abides unchanged in personal character, now that He has passed into the absolute and perfect order of being. He has carried our human nature with Him into the bosom of the Father from whence He came, and into the glory which was His own before the foundation of the world. Having ascended into heaven, He sitteth at the right hand of God.

This last figure of speech, as Westcott pointed out, suggests two main ideas. It speaks of a work accomplished. Among men, he who sits down has completed his task and enters into rest. So our Lord, when He was dying, could say concerning the redemption which He wrought: "It is finished." The endless sacrifice has been offered once for all. He Who endured its cross and despised its shame, hath sat down at the right hand of the throne of God. But further, this figure of speech suggests not only a work accomplished, but also a kingdom won. It implies sovereignty, as well as repose. The Son of God reigns supreme in the eternal world. Love all-suffering has proved itself also almighty. The King of kings has led captivity captive, and He must reign till He has put all enemies under His feet.

Ascension Day calls us upward and onward. It repeats the ancient watchword of the Church, *Sursum corda*: "Lift up your hearts." He Who

MAY 1915

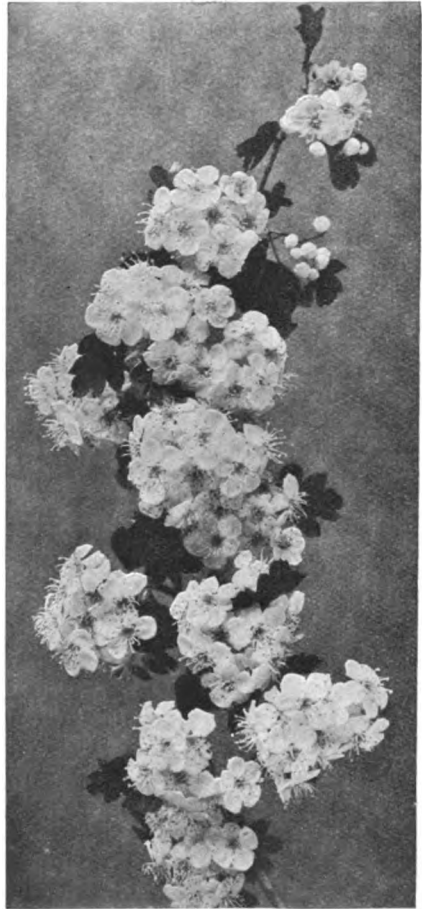


Photo by Henry Irving.

## At the Right Hand of God

said "I ascend," is also continually saying, "Follow Me." As the Apostle puts it: "Set your affection on things above, where Christ sitteth at the right hand of God." In common talk, we use one short contemptuous adjective to brand things which we scorn and despise. A low story, a low trick, a low character—they stand for what good men must disdain. To set our mind on things higher and nobler, to cherish a lofty ideal of honour—this is what our fathers and mothers taught us, when they taught us to say our prayers. So St. Paul bids us rise above sordid aims and sensual pleasures and the ambition of the hour and the fashion of the crowd. There are modern prophets who wax fervent when they preach high thinking and devotion to the best. But the New Testament shows us what is that Best, on the summit of the universe. The first believers saw heaven opened, and for them the celestial spaces contained One Face and One Figure, in the midst of the eternal throne. They forgot all lesser and lower ideals, as they sang: "Thou art the King of glory, O Christ."

There is a movement in theology which claims to carry us "back to Christ." And we gain unspeakably because we are being brought face to face anew with the reality of the Word made flesh. We are taking in once more the actual human life and teaching and surroundings of the Son of God on earth. Yet we may miss the track in studying only the Lord's earthly history, even as pilgrims have gone astray who sought the holy sepulchre where once He lay buried, and those holy fields once trodden by His feet. To the primitive Church the cross was vacant, the tomb empty, the sky over Olivet a blank. "Back to Christ" should lead us not merely back to Bethlehem and Nazareth and Calvary, but up to Christ as He is now, crowned with glory and honour, at the right hand of God.

Christians often disobey the call *Sursum corda*, not from low secularity, but from perverted spirituality. We are tempted to set our mind on things within us. We gaze at the heart with its scars, we scrutinize the conscience with its stains, we question the memory with its chequered record—and we sink down into weariness and despair. The Gospel of the Ascension points us away, even from our own inward failures, up to Him Who has entered into the holiest, having obtained eternal redemption for us. It tells us that the issue of our salvation is not doubtful. Sin is defeated and vanquished, and the devil is a beaten foe. Jesus Christ has won the battle for us already, when He triumphed over the principalities and powers of darkness. And we have only by faith to gather up the fruits of His victory.

So, finally, the Ascension calls us away also from brooding over things around us—the corruptions and divisions in the Church, the awful agony and cruelty in the world—and points us upwards to Him Who holds them all, and their issues, in the hollow of His own pierced hand. It fixes our hearts on Him Who is sitting above the tumult of the people, Who must reign until He has subdued all things unto Himself. Surely to-day it needs no small act of faith, after we have finished reading the newspapers, to say: "Grace reigns,"—to be certain that Jesus Christ has overcome the world, and that the real mastery of things in heaven and of things on earth belongs to Him. Above all our defeat and disappointment and desolation, His voice out of the midst of the throne speaks the promise of His own victory to the humblest and feeblest of His disciples. "Where I am, there shall also My servant be." "Him that overcometh, I will give to him to sit down with Me in My throne."

T. H. D.

"In every heart that is won from the love of sin to the love of God, that is comforted in sorrow and strengthened in the presence of temptation by the writings of psalmists, prophets, and apostles, I find evidence that 'holy men of old spake as they were moved by the Holy Spirit.'"

R. W. Dale.



# Matters of Moment



THE PRIOR AND MONKS OF THE FAMOUS SOLOVETSKY MONASTERY, ON THE WHITE SEA, VISITED EVERY YEAR BY COLPORTEUR MASLENNIKOFF.

*Photographed by one of the monks.*

The Society's Anniversary will be held as usual on May 5th—the first Wednesday morning in May—in Queen's Hall, London, at 11 a.m. At the unanimous request of the Committee, their chairman, Mr. Williamson Lamplough, will preside. The speakers will include the Rev. Canon Scott Holland, D.D., Regius Professor of Divinity at Oxford; the Rev. A. W. Young, Secretary of the Calcutta Auxiliary; and Mr. T. R. Glover, M.A., Classical Lecturer of St. John's College, Cambridge, and Senior Proctor of the University.

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Although the Society's financial year closed on March 31st, we go to press before the financial results have been ascertained. One prophecy, however, we venture to make concerning the report which will be presented at the annual meeting—it will announce a total circulation far exceeding all precedent. Indeed, indications on every hand point to an ever-increasing demand for the Scriptures, and a corresponding drain upon the resources of the Bible Society.

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It is of good omen that the Russian people began the war with a sudden and wonderful victory won over their deadliest enemy at home. As one result of the prohibition of *vodka*, the nation has re-

ceived a moral and spiritual uplift. The Bible Society's agent in Petrograd, Dr. Kean, declares that since the war commenced the Russians have been "living at their best." There has been a significant increase in the demand for the Scriptures. In addition to the large free distribution among the troops and the sick and wounded soldiers, the Russian people themselves during the last six months have been buying many more New Testaments, Psalters, and Gospels. Dr. Kean gladly testifies that "the best at which the nation is living has its roots in religion," and other competent observers bear witness that the need of the Word of God is more deeply and more widely realized in Russia than it ever was before.

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This result is illustrated by the Bible Society's veteran colporteur, Maslennikoff, who spends most of his time visiting among the manufactories and workshops in and around Petrograd. In his reports he has frequently deplored the change for the worse which has been creeping over the character and temper of the workmen; he found them more and more demoralized by revolutionary propaganda, by immoral literature, and by strong drink. But Maslennikoff bears witness to a remarkable transformation during the last few months: "We see a great exaltation

## Matters of Moment

of spirit among the people. The outbreak of war, followed by the total prohibition of the trade in spirituous liquors, has raised their moral natures to an astonishing height. Among the factory classes the outward signs of the change soon became evident. The people who were sodden with drink, ready for violence, bad at their work, scornful of religious duties, are now sober and industrious, and have returned to their religious allegiance. I can now go to the works and offer the Scriptures without fear of being insulted, or of hearing sacred things abused, but with the assurance that I shall be met with courtesy and respect."

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The following letter, dated March 11th, has been received from the Rev. T. R. Hodgson, for many years the Society's agent at Constantinople, who remains courageously at his post in that city:

"Your letter of Feb. 16th was very welcome. We had other letters from friends on the same day. We are concerned to find that all our friends seem to share the same doubts and apprehensions about our position here—as if we wrote under constraint. We are perfectly well, comfortable, and happy—so far as circumstances will allow. Our most sincere recognition is due to the courtesy of the authorities here; and our Turkish friends not only go out of their way to be kind to us, but have shown a delicacy of feeling which does credit to their humanity. Order has been strictly maintained in this great city, and ourselves and our people have suffered not the very slightest molestation or trouble. Our work proceeds as usual. . . . We do not know what a day may bring forth, but in the meantime our friends should realize that we are *really* well and contented, and that our confidence in the authorities has been fully justified by the fact that our doors have not been closed for a single day. This much is due to the people of this country, and I hope I may not have to go on repeating the same tale over again."

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Through its Berlin agency our Society is now printing special editions of the New Testament, Gospels, and Psalter in various European languages. These edi-

tions are now being supplied at the request of the American Bible Society, and are to be paid for by American Sunday-school children, among whom a "million nickel" fund has been started for this purpose. The books are for distribution among soldiers in the German and Austrian armies, especially such as are sick and wounded, and also among French and Russian prisoners of war now interned in Germany.

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We are indebted to the C.M.S. for the photograph which we reproduce of three missionaries, each from a different society, in the Kikuyu country, British East Africa, working at the translation of the New Testament into the Kikuyu language. When the picture was taken, they were bringing into line the version of the three Synoptic Gospels, one of which had been translated by each of the three missionaries working apart. On the left is Dr. J. E. Henderson, of the Africa Inland Mission, who has charge of St. Luke; on the right is Mr. A. R. Barlow, of the Church of Scotland Mission, translator of St. Mark; and in the centre is the Rev. Harry Leakey, of the C.M.S. station at Kabete, who is responsible for St. Matthew. This work has been undertaken under the auspices of the B.F.B.S. and the N.B.S.S., which will conjointly publish the version as it is completed.

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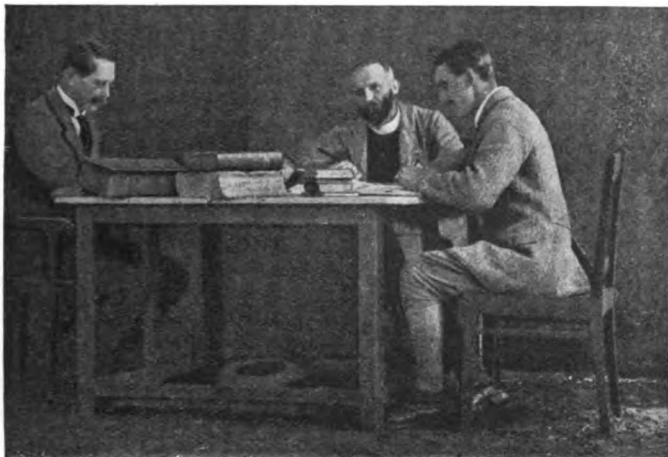
In January we published an article which gave a translation of the letter which the new Pope Benedict XV recently addressed to the Society of St. Jerome, recommending the home study of the Scriptures in the vulgar tongue. In this connexion it is interesting to observe that the Catholic Truth Society publishes in London penny English editions of each Gospel, the Acts, and certain Epistles of the New Testament. These little books are printed in good type, and bound in red paper. The text given is the most recent revision of the English Douai Bible. Footnotes are added—some, but not all, of which must be considered controversial. We observe that on the copies of these editions before us the Gospel of St. Matthew is marked "69th thousand"; St. Mark, "50th thousand"; St. Luke,

## Matters of Moment

"70th thousand"; and St. John, "49th thousand."

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From Korea the Rev. H. E. Blair, of the Presbyterian Mission, was recently instructing a men's class of about fifty Korean Christians. He took occasion to ask how many of them had been led to



THREE BRITISH EAST AFRICA MISSIONARIES  
TRANSLATING THE GOSPELS INTO KIKUYU.

Christ as the direct result of the personal preaching of others; twelve held up their hands. Then he asked how many had gone into a Christian Church as sightseers and had been thereby brought to believe; two raised their hands. Two others said that they had been convinced as a result of reading tracts; but when he asked how many had been led to believe through reading the little farthing Korean Gospels which are being sold by our colporteurs, twenty responded. Mr. Blair adds: "This may be rather more than the average; but it indicates that the farthing Gospels are powerful."

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The annual meeting of the Ceylon Auxiliary at Colombo, which we briefly chronicled last month, was crowded and enthusiastic, and the speaking was of a high order. The Chief Justice of Ceylon ended his address by describing the service which he had once attended in a Greek church, on Easter Eve, when the majestic symbolism made a deep impression on his mind. "The church was dark, save for the *Ikon* with its surrounding candles. As

each worshipper entered, he was furnished with a small taper. For some time the service proceeded in darkness; but as the evening wore on there were gradual streams of light from the centre of the church, and we soon realized what was happening. The worshippers in the centre had lit their tapers and were handing on

the lights to their fellows, and thus the Easter festival was ushered in. So in the work of such a Society as this, where men meet and toil together in darkness, in misapprehension and misunderstanding, there is always the gleaming of recent unity, and in due time the whole world shall be lit up with the light of Easter Dawn."

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From Adelaide we hear that the munificent friend of the Society who last year undertook to contribute £1 for every £1

raised otherwise by the South Australia Auxiliary, has most generously repeated his offer for the year 1915.

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By kind permission of the Dean and Chapter, the annual sermon on behalf of the Bible Society will be preached in St. Paul's Cathedral on Tuesday, May 4th, at 4 p.m.; the preacher this year will be the Rev. E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Mr. Burroughs, who was formerly head of Harrow School, has aroused remarkable interest by his recent letters to *The Times* entitled "The Eternal Goal," and dealing with the spiritual aspects of the war.

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The annual official sermon on behalf of the Bible Society, which is arranged each year by the Synod of the Presbyterian Church of England, was delivered in Regent's Square Church, London, on Sunday evening, April 25th, at 7 p.m. The preacher appointed was the Rev. D. S. Cairns, D.D., Professor of Dogmatics and Apologetics in the United Free Church College, Aberdeen.

## France Behind the Battle-Line

**D**URING these last nine months France has been the home of immense and unspeakable tragedy. As soon as the war broke out, in August, the whole nation rose to meet the awful emergency of invasion. The normal life of the country was suspended. Every able-bodied man between twenty-one and forty-eight was mobilized for active military service. Several of the Bible Society's ablest and most successful French colporteurs have been summoned to join the army, in defence of their native land. M. Charles Bonnet, the Society's sub-agent in Tonking, who was at home on furlough, has also been called up to the colours.

Every effort has been made by our agent in France and his helpers to take advantage of the opportunity which the war gave for special distribution of the Scriptures. Accompanied by a veteran colporteur, the Society's agent in Paris

offered Gospels to all whom they met joining the colours outside the *Gare de l'Est*, where the greater number of the soldiers assembled. Various persons were supplied by us with Gospels to distribute in the same way. The books were, with very few exceptions, well received. One soldier, to whom a Gospel was given by mistake for the second time, answered: "Thank you; I have received one; and I have put it in my *képi*, to make sure that I always have it handy."

To carry out this plan, however, proved no easy task. One colporteur in Toulon, who applied for permission to give away Gospels to soldiers leaving for the front, was at once arrested, his papers and specimens of his books were seized, and he was forbidden to distribute a single copy until he had obtained explicit leave. Another colporteur was denounced as a spy, and marched off between two French soldiers with fixed bayonets.



FRENCH CAVALRY WATERING THEIR HORSES.

Photo by Newspaper Illustrations, Ltd.

## France Behind the Battle-Line

Colporteur Roland, of Dijon, was much hindered by the war conditions. The further he went eastwards the stricter he found the prohibitions, so that he had to give up work for a while. He made the best of his opportunities by giving away books with discretion, especially to the wounded whom he met in the street. He saw a young wounded soldier crossing the street with difficulty, and offered him a book. The soldier seemed cheered that any one was interested in his welfare. "Thank you," said he, "this will be company for me," and he put the copy carefully in his pocket. On another occasion Roland met a squad of soldiers, and offered a volume to the officer at its head. The column halted, and each man desired to have a copy. Forty Gospels were distributed before the soldiers marched on.

Even among sick and wounded soldiers, prisoners of war, and refugees the task of giving away the Scriptures has been hampered in France by very serious difficulties and restrictions. In the military hospitals, visitors are only allowed to give our books to those patients who are Protestants; while no official permission can be obtained by our colporteurs to approach French troops in their barracks or camps.

### "Fear not"

Nevertheless, there are encouraging tokens that the Gospel has not lost its supernatural power. One of our colporteurs, who is stationed at Tours, was recognized by a wounded French soldier. "I have got one of your little books," said the soldier. "You gave it to me in Paris, at the *Place de la Gare*, when I was setting out with my regiment for the front. To tell you the truth, I was in a great funk (*frousse*), which I could not get rid of. But one day, when time was hanging on my hands, I began to read your little book, the Gospel according to St. Mark. At first it did not interest me much; but there was one line which arrested me, the sentence, '*Fear not, only believe.*' Those words obsessed me to such an extent that I took them as a Divine warning that I was not to be afraid. When we came face to face with the enemy I trembled no longer, because I felt that my God was near me, and that was the sole ground of my courage. I used to believe in God

when I was a child. Before the war, I had lost my faith; but now I have recovered it once more. I gave that Gospel to a chum, to show him how grateful I was—because, when I was wounded, he carried me away just as the Germans were coming upon us—but I miss that little book." This soldier then bought a New Testament.

### Converted by a Gospel

Colporteur le Rudulier had distributed Gospels to French soldiers on their way to the front. He met a soldier's young wife, who told him that her husband had written in a letter: "I received a Gospel as I left Evreux for the front. I read it sometimes, when I find the time hang heavy. Before, I often used to say, 'There is no God.' Now, I believe that there is a God for me, for I have been spared in many a fight on the battlefield." His wife was very astonished to read this, for hitherto her husband had been anything but a Christian.

### "Comfort ye, comfort ye my people"

In spite of all difficulties, however, the war has unbarred the door for our colporteurs in a wonderful fashion. These humble Bible-sellers go about from house to house, and meet all sorts and conditions of folk, whose hearts are opened at the present season of conflict and sorrow.

We in England cannot possibly imagine how much the war is costing our brave Allies in France. During one single month last autumn, a French colporteur of the Bible Society, in the course of his rounds, chanced to be present on forty-eight different occasions when the news came to a home that a father, a brother, or a son had fallen in battle. In these days of universal anguish men's hearts are prepared for the Gospel. They are far more ready than they were once to welcome the good news of the Restorer and Consoler of the world.

One old peasant, standing in the doorway of his cottage, invited the colporteur to come in. "You sell the Scriptures? May God bless you and your work! I have two sons, and two sons-in-law, at the front. If this is going to last, we shall all die of hunger." The Bible-seller did his utmost to cheer this poor soul. "Every

## France Behind the Battle-Line

day," he writes, "I might say every hour, I have to wipe away tears, and to solace those who are mourning for the calamities which have befallen our country."

"We find that we are very welcome," writes another colporteur, "especially in the very places where we had been repulsed a few months ago. Many who declined to listen to me, before the war, are now ready to buy God's Book, in order that they may seek there for the comfort of which I have told them."

At Bordeaux, another colporteur sold the Gospels and Acts to an aged French woman who had no fewer than eighteen

members of her family—sons, grandsons, and nephews—at the front. "I am praying day and night," she said; "your book may help me." Here and there children asked the colporteur for Gospels—to help them, "to pray for papa, who is in the war."

A woman colporteur at Marseilles met a wounded soldier to whom she had given a Gospel only a few weeks before. "This book," he told her, showing the Gospel, "has preserved me, or rather God has preserved me through this book." The little volume had helped to turn aside a bullet from his breast.

## Common Prayer

"Prayer is to ask, not what we wish of God, but what God wishes of us."—*A mystic in the XVI. Century.*

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

### LET US GIVE THANKS—

For the growing desire for the Gospel in many lands, and for the widening range of our Society's labours, as revealed in the reports from its various agencies.

### LET US PRAY—

That Christian hearts may be lifted above earthly tumult and conflict up to the throne of God.

That God will richly bless the Society's Annual Meeting on May 5th; and that He will prosper all the anniversaries of missionary societies held during this month.

For all persons in desolation, anxiety, or bereavement—that through patience and comfort of the Scriptures they may have hope.

For God's continued protection of our Society's servants in the countries now at war; and for His sustaining mercies upon those of its staff at home who are laid aside through sickness.

For all translators and revisers of Holy Scripture—that their labour may be carried on in wisdom and concord, and crowned with abundant success.

For a great expansion in missionary ardour and enterprise.

# The Bible in Italian



THE DUOMO AT FLORENCE.

*Photo by Frith.*

Vulgate. The work cannot be ascribed to any individual or even to a single group of translators; but the language of this version—which is still preserved in manuscript—corresponds mainly with the Tuscan which was then spoken in Florence.

The earliest printed Italian Bible, however, was a new version from the Vulgate, made by a Venetian monk, Niccolò Malermi, who be-

THAT strange dower of beauty which poets and travellers ascribe to Italy finds its reflection in the speech of the Italian people. Inheriting, as they did, so large a share in the tradition of classical culture, they possess to-day the most musical among the languages of modern Europe. The form of speech which was originally current in Tuscany, and especially in Florence, is now dominant throughout Italy.

Towards the end of the fifteenth century, when the lamp that had flamed or flickered for a thousand years by the Bosphorus was quenched at last, and the scattered scholars from Constantinople fled westward for refuge, carrying with them the relics of ancient learning, Italy became the foremost country of the world in civilization and art. The great humanists of the Renaissance were half unconsciously preparing the way for the Reformation. We need not wonder at the fact that a vernacular Bible had been printed in Italy more than sixty years before it was printed in England. It seems probable, indeed, that nearly two hundred years earlier, before the end of the thirteenth century, the Scriptures had been translated into Italian from the

longed to the Camaldolese order of Benedictines. His translation appeared as a folio volume, printed at Venice in 1471 by Vindelinus de Spira. It is curious that a little later on in that same year the famous Venetian printer, N. Jenson, published the second Italian Bible—about half of which agrees with Malermi's translation, while the other half follows the earlier Italian version referred to above. Malermi's Bible rapidly attained popularity. At least ten editions had appeared before the end of the fifteenth century, and it was often reprinted down to 1567.

In 1530–32 another translation of the Bible was published at Venice. It was the work of Antonio Brucioli, a humanist and patriot of Florence, who had been exiled from the city of lilies and settled in the city of lagoons. On the title-page of this Bible its translator claims to have gone back to the Hebrew and Greek originals; as a matter of fact, however, he displays no great knowledge of Hebrew, and seems to have relied for the most part on the Latin translation of Sanctes Pagninus in the Old Testament, and on the Latin version of Erasmus in the New Testament. In some of his prefaces

## The Bible in Italian

Brucioli denounces the policy of withholding the Bible from common people, and his notes also betray unorthodox sympathies, though he never left the communion of the Roman Church. His version was often reprinted, and also appeared with extensive commentaries: however, it was condemned and placed on the Index in 1551.

In 1538 another folio Bible was published in Venice, which claimed to be a fresh translation, made from the original by S. Marmochino. This learned Dominican monk belonged to the convent of San Marco at Florence—where in his youth he might have known Savonarola. His work, however, was really no more than a revision of Brucioli's version, which the editor conformed in many places to the Vulgate.

We may pause here to point out that, until the Reformation grew formidable, the Roman Church as a whole had never officially broken away from the ancient Christian policy in regard to the Bible in the vulgar tongue. We do not forget various local prohibitions and persecutions and anathemas, directed against the use of the Scriptures by the laity. Nevertheless no general or final step was taken to forbid the diffusion of vernacular Bibles, until the fatal decree of the Council of Trent in 1546—the year that Luther died—reversed the earlier practice of Catholic Christendom. And it is curious to note the experience of Benvenuto Cellini—that typical Renaissance compound of the genius and the reprobate. He narrates in his *Autobiography* that in 1539, when Pope Paul III had imprisoned him in the Castle of St. Angelo, he sent for and received in his cell, without question and as a matter of course, his own copy of the Italian Bible. Such a book had not yet become contraband under the shadow of the Vatican.

The first distinctly Protestant version of the Scriptures in Italian was the New Testament, printed at Lyons in 1551. The translator describes himself as Massimo Teofilo, of Florence; and his preface is a rendering of the French preface, written by the great Reformer John Calvin, which appeared in the first edition of Olivetan's famous French Bible, printed at Neuchâtel in 1535.

In 1555, Giovanni Luigi Paschale issued, probably at Geneva, a diglot edition of the New Testament in Italian and French in parallel columns. The Italian text was a revision of Brucioli's version. This is the earliest Italian Testament to exhibit the division of the text into numbered verses—which R. Stephanus had first introduced into the Greek-Latin Testament published at Paris in 1551.

By this time Geneva had won fame as a city of refuge for persecuted folk of the Reformed faith, who gathered there from many lands. It became the home of Puritans exiled from England under Queen Mary, and of Huguenots cast out like Calvin from France, as well as of Italian Protestants who fled north of the Alps to find safety and freedom. Accordingly, the printers at Geneva produced in 1560 the English Geneva Bible, and in 1562 a revised and corrected edition of Brucioli's Italian Bible—both made for the use of Protestant refugees. Among these exiles there was an Italian, Diodati by name, who had migrated thither from Lucca. At Geneva was born in 1576 his son, Giovanni Diodati, who from early years displayed remarkable gifts. He rose so high in scholarship that at the age of twenty-one he was appointed by Beza as professor of Hebrew. Ordained pastor in 1608, he became theological professor the next year. In 1618 he was selected as a representative of the Geneva Church at the Synod of Dort—which, however, he failed to attend. His devoted and laborious life closed in 1649.

To-day, Diodati is remembered as the translator of the classical version of the Italian Bible. He based his work on the Hebrew and Greek originals; but, except in the Psalter, he does not as a rule depart very seriously from the Vulgate text. Although to some extent his version reflects the theology of Geneva, its pure Italian style is in no way vitiated by French influence. He published this Bible at his own expense, and thereby reduced himself to poverty; but its primacy over other Italian versions was speedily recognized, and it has won warm commendations from Roman Catholic as well as from Protestant critics.

Towards the end of his life Diodati produced a revised edition of his Bible,



## The Bible in Italian

accompanied by annotations on an enlarged scale. These annotations obtained wide popularity; they were soon translated into English, and London editions appeared in 1643, 1648, 1651, and 1664.

A century had elapsed from the first appearance of Diodati's Bible, when a revised and corrected edition of his New Testament was published at Zurich by David Guessnero. At that time Italian Protestants were to be found scattered in many German cities, and in 1711 another revision of Diodati's Testament was issued at Altenburg by G. L. Richter. A modified edition of Diodati's Bible, edited by Mattia D'Erberg, was published at Nuremberg in 1712; and in 1744 there appeared at Leipzig another octavo edition

dini and George De Noë Walker. It was a conscientious and a careful piece of work. Walker, who knew Hebrew and Greek well, compared Diodati's text with the originals; Guicciardini, who was a Tuscan, an excellent Italian linguist, and a man of culture, undertook the amending of the translation. The S.P.C.K., however, did not see its way to include all the corrections and improvements which the editors suggested—a fact for which Guicciardini was not a little sorry: because, as he used to say, "The work will in this way remain incomplete, and will soon need another revision."

He proved a true prophet. In 1860 there appeared in Florence an edition of Diodati's New Testament, printed at the



ROME—THE ISLAND IN THE TIBER.

*Photo by Frick.*

revised and corrected by Giovanni David Muller. None of these attempts, however, could be pronounced at all satisfactory; and the same must be said of the revision by Giambattista Rolandi, published at London in 1819.

Diodati's version was produced early in the seventeenth century. Naturally it contained terms and phrases which fell into disuse, and words which in course of time changed their meanings. The need for revising this classical version was frequently discussed and advocated in Italy.

An important attempt to revise Diodati's Bible was printed in London in 1855, by Bagster & Sons, at the expense of the S.P.C.K. This revision was commonly called *BIBLIA GUICCIARDINIANA*, or simply *LA GUICCIARDINIANA*, because it was executed by Count Piero Guicciar-

di and George De Noë Walker. It was a conscientious and with a profound knowledge of the Italian language, still further modified and improved upon Guicciardini's revision.

Since that date, it has seemed as if every one who reprinted Diodati's text felt constrained to admit a certain amount of additional retouching. The last important edition of this kind was published by the Bible Society in 1894, printed by the Claudian Press at Florence; under Diodati's ancient title appeared these words: *NUOVA EDIZIONE ACCURATAMENTE RISCOSTRATA SU QUELLA DEL 1641, E IN TALUNI PUNTI LIEVEMENTE EMENDATA*. The changes made were mainly in antiquated and obsolete expressions, and were carried out by the Rev. A. Meille, then the B.F.B.S. agent in

## The Bible in Italian

Italy, assisted by the Rev. L. Luzzi, another Italian pastor.

Certain Italian translations, issued with the approval of the Roman Church, should be mentioned.

In the middle of the eighteenth century, at the suggestion of Pope Benedict XIV, Antonio Martini, a learned ecclesiastic who afterwards became Archbishop of Florence, undertook to translate the Bible afresh into Italian. He devoted more than twenty years to this task, and his version, based on the Latin Vulgate, and with an Italian commentary, was first published in 1781, in twenty-three volumes. In 1880 there appeared a fresh version of the New Testament by Carlo Mario Curci, a Jesuit scholar of Naples, based upon Martini's translation, and printed in parallel columns with the Vulgate text. In 1888 the editor of *Il Secolo*, the well-known Milan newspaper, began to publish a serial edition of Martini's New Testament, with the notes: 17,500 copies of each part were issued weekly at a half-penny apiece, and the whole was completed in 210 parts. Shortly afterwards, a rival firm in Milan reprinted Curci's New Testament, also as a serial; it contained a few notes and Gustave Doré's illustrations, and 20,000 copies of each part were printed.

In 1902 the *Pia Società di S. Girolamo per la diffusione dei Santi Vangeli* was founded at Rome with the sanction of Pope Leo XIII, and issued from the Vatican Press a new translation of the Four Gospels and Acts in modern Italian. Copies in paper covers were sold at 2d. apiece, and four years later the St. Jerome Society reported that 300,000 copies had been disposed of.

None of these, however—Protestant or Roman—satisfied the needs of Italian Protestants, who desired a revision of Diodati's classical version, which should be—as far as concerned the New Testament—based like the English Revised Version on the improved critical Greek text that we owe to modern scholarship.

At last, in 1906, an honoured and enthusiastic friend of Italy offered to be responsible for the cost of the undertaking. At his request, the Bible Society appointed a revision committee to carry out this

important task, whose members were selected from all the chief Protestant Communion in Italy. The original committee consisted of the following:

Prof. Dr. Giovanni Luzzi, *Chief Reviser*; Prof. Dr. Enrico Bosio; the Rev. Dr. H. J. Piggott; the Rev. Dr. G. B. Taylor; the Rev. Dr. Alfredo Tagliatela; Prof. Carlo Bianciardi; and the Rev. Augusto Meille, then agent of the B.F.B.S. in Italy, who acted as secretary.

After Dr. Taylor's death, his place was taken by the Rev. Dr. G. Whittinghill. Later, the Rev. Dr. Walling Clark was added to the committee; and in 1910, when the Rev. A. Meille died, his place was taken by the Rev. R. O. Walker, the Bible Society's new agent in Italy. Other learned Italian assessors and referees gave valuable help and counsel.

The revisers met for the first time at Florence in Nov. 1906, and appointed as their president the accomplished and veteran missionary, the Rev. Dr. H. J. Piggott of Rome. The work has been carried through in conformity with the "rules for translators" issued by the B.F.B.S. The chief reviser, Prof. Luzzi, in conjunction with Prof. Bosio, prepared the preliminary drafts, which were submitted in proof to their colleagues. The whole committee met about twice a year, and agreed on the final revision.

The work began with St. Mark, as being the shortest Gospel, and with the Epistle to the Ephesians, as being one of the most difficult books to translate. These were revised, printed, and issued in a small tentative edition for general criticism. In 1911 the Four Gospels and Acts were published, and received a very cordial and encouraging welcome. The New Testament was finally finished in February 1915, and the last sheets have now passed through the press.

The whole work has been carried out "in the sight of God, in a spirit of persevering prayer, and in full brotherly communion." Most heartily do we congratulate Professor Luzzi, Mr. Piggott, and their coadjutors—including the generous friend whose munificence has made Italy his debtor—on the appearance of this great revision of Diodati's Italian Testament. T. H. D.

# The Pearl of the Far East

By the Rev. W. H. Williams

The Bible Society's sub-agent in Java

IT is eighteen years since I first went out to Malaya in the service of the Bible Society. The last four years I have spent in Java, which is the pearl of the great archipelago. This is probably the richest, most beautiful, and most fertile island in the Far East. It has belonged to the Dutch for about three hundred years. About twelve months ago they celebrated the centenary of their final acquisition of Java, when it was handed over to them by the British. I am not overstating the case when I say that the Dutch colonial administration is in some respects superior to our own. They rule mainly through the native chiefs. In Java the Dutch authorities have shown marked favour to the Bible Society. They grant our sub-agents free passes, and carry our cases of books gratis over all the government railways in Java. And for very many years the Royal Dutch Packet Company has carried all our Scriptures free of charge throughout the Dutch Malayan islands. At Batavia last year the Governor-General gave me a personal contribution of 100 guilders (= £8 6s. 8d.) for our funds. Everywhere our sub-agents and col-porteurs have received

the utmost courtesy from the Dutch officials.

The great tropical island of Java is by far the most valuable of the Dutch colonies. Its area—if we include the neighbouring island of Madura—is 50,000 square miles, four times the area of Holland; and it contains 33,000,000 people, which is more than five times the population of the mother country. Few islands in the

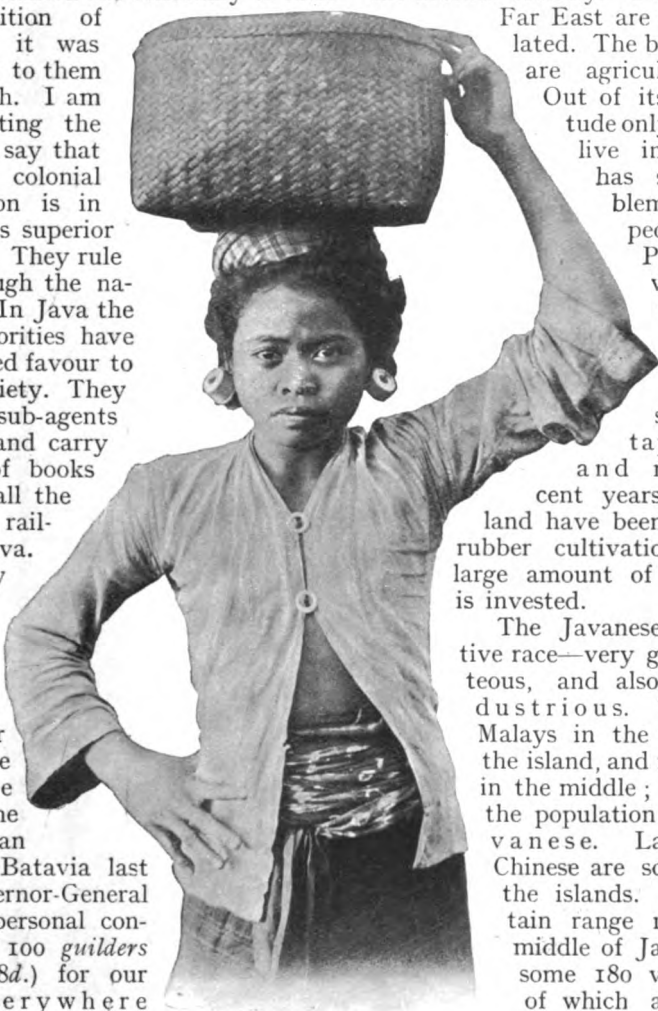
Far East are so densely populated. The bulk of the people are agricultural labourers.

Out of its teeming multitude only about 3,000,000 live in towns: Java has solved the problem of keeping the people on the land.

Practically the whole land is cultivated like a garden. The chief products are tea, coffee, sugar, rice, sago, tapioca, quinine, and rubber. In recent years wide tracts of

land have been opened up for rubber cultivation, in which a large amount of English capital is invested.

The Javanese are an attractive race—very gentle and courteous, and also extremely industrious. There are many Malays in the western end of the island, and many Sundanese in the middle; but the bulk of the population consists of Javanese. Large numbers of Chinese are scattered all over the islands. A long mountain range runs down the middle of Java, and includes some 180 volcanic centres, of which at present only fourteen are active. Earthquakes, however, occur



A JAVANESE GIRL.

Photo by Kurkjian, Soerabaya, Java

## The Pearl of the Far East

pretty frequently, and on this account most of the houses are built in one storey. A tale is told of some English sailors who were attending service one Sunday at a certain port in Java. Suddenly a terrible noise was heard, the building began to shake, and they all sprang up in alarm, but the clergyman remarked quietly, "Sit down, my friends, it is only an earthquake."

The Javanese language presents affinities with Malay, but it is printed in a very distinctive character of its own. Education to-day is strongly encouraged, and many schools are being opened in the towns and villages by the Dutch government. On the part of the people there is a keen desire to learn, and they are all anxious to obtain instruction in their own tongue.

Christianity came to Java with the advent of the Dutch, who have consistently encouraged Protestant missions. The Dutch missionaries in Java to-day number about seventy, including ladies, and represent various societies in the Netherlands, and there are also a few agents of the American Methodist Episcopal Church. Ninety-seven per cent. of the Javanese remain nominally Moslems. The Dutch and American missionaries, however, are winning a very considerable amount of success in the island. There is also a strong Roman Catholic mission; it works principally among the half-castes, who form a not unimportant factor in the population.

The earliest translation of the New Testament in Javanese was made by Gottlob Brückner, a Baptist missionary in Samarang. His version was printed at Serampore in 1829, and our Society granted the translator £500, and received in return 1,000 copies. In 1848 the Netherlands Bible Society published the Javanese New Testament, translated by J. F. C. Gericke, and the complete Bible followed in 1854. The B.F.B.S. published a fresh version of the New Testament in 1890, and of the Old Testament in 1895, both translated by P. Jansz. Another edition of the Bible, edited by Mr. P. Penninga, was published by our Society in 1906; but various important questions are now pending in regard to revision.

The Bible Society's headquarters in Java have been moved recently to Bandoeng. This is a conveniently central town, situated 2,200 feet above the sea, and about forty miles from the coast. It lies on the main railway line which runs along the middle of the island, and in fact

forms the focus of the railway system in Java. Bandoeng is becoming still more important now that the Dutch intend to make it their military headquarters, and have moved some of their government offices there.

We co-operate with the Netherlands Bible Society in supplying all the Protestant missionaries in Java with the Scriptures they need for their work. In addition to this, the B. F. B. S. has



A CHINESE STREET DENTIST IN JAVA EXHIBITING STRINGS OF TEETH WHICH HE HAS EXTRACTED.

## The Pearl of the Far East

carried on an organized system of colportage in the island for more than twenty years. We are now employing an experienced staff of nine Christian colporteurs—all of them

over, such sales are effective, in a real sense. For a Javanese will only buy a book because he wants to read it. Very often he sits down and reads a copy of the

New Testament for twenty minutes before he pays for it. Our colporteurs are continually testifying from their own experience how men and women have, simply through reading the Gospel, been led to seek further instruction at the nearest mission station. The missionaries themselves speak in very high terms of our Bible-sellers, and especially of the senior member of the staff, who has been in the Society's service in



ON A RIVER IN JAVA.

Javanese, except one Chinaman. Each colporteur as he travels is accompanied by a native Christian assistant, who acts as a coolie to carry the books and also helps in selling them, and at times can go off selling by himself. Each of the colporteurs has his own centre, from which he strikes out as a rule on foot, so as to attend the markets which are held twice a week in almost every town and village.

Generally our colporteurs in Java meet with little hindrance or opposition. They sell the Gospels for a halfpenny apiece, although each copy costs the Bible Society 2*d*. The cheapest Javanese New Testament is sold for 5*d*. In this happy island, however, nobody is impoverished; destitution is a thing almost unknown, and the great majority of the people have money to spend. One sign of this is the fact that gramophones and cinema-shows everywhere abound.

The bulk of our circulation in Java consists of books sold by colportage. The great majority of these volumes are purchased by people who do not come into contact with Christian missionaries. More-

Java for four and twenty years. Our Chinese colporteur is continually meeting Chinamen who were converted in their native country, but have emigrated to Java, and there have lapsed or grown careless. In many cases he has been able to shepherd these stray sheep and bring them back into communion with the Church.

Another important effect of the circulation of the printed Gospel in Java is this—that the books serve to a certain extent as a breakwater against the spread of Islam, especially in the interior of the island, where people who are nominally Moslems retain in practice many of their ancestral Hindu rites. Every year, however, thousands of Javanese Moslems make the pilgrimage to Mecca, and return home far more bigoted and fanatical than they were when they went away.

During recent years our Society's circulation in Java has exhibited a very remarkable growth. In 1911 we sold about 22,000 books in the island, and about 45,000 in 1912; while in 1913 the total rose to 54,000, and last year it was probably over 60,000 volumes.

Our last two illustrations in this article are from photographs taken by the writer, the Rev. W. H. Williams.

# The Bible Society's Principal Depôts

France Paris	Syria Jerusalem	Malaya Singapore
Germany Berlin	Damascus	Kuala Lumpur
Austria Vienna	Beirût	Java Bandoeng
Hungary Budapest	Aleppo	Philippines Manila
Rumania Bucharest	Arabia Aden	China Shanghai
Bulgaria Rustchuk	Hodeida	Hongkong
Serbia Belgrade	Abyssinia Adis Ababa	Canton
Italy Rome	British East Africa Mombasa	Tsingtau
Spain Madrid	Uganda Kampala	Tientsin
Portugal Lisbon	Algeria Algiers	Mukden
Russia Petrograd	Morocco Tangier	Newchwang
Moscow	West Africa *Accra	Kirin
Helsingfors	*Cape Coast Castle	Kalgan
Odessa	*Lagos	Chengtu
Warsaw	South Africa Cape Town	Chungking
Tiflis	Natal Durban	Hankow
Kharkov	Transvaal Johannesburg	Yunanfu
Samara	Persia Teherân	Korea Seoul
Tashkent	Julfa	Japan Kobé
Siberia Ekaterinburg	Hamadân	Australia Sydney
Blagovyeshchensk	Sultanabad	Melbourne
Cheljabinsk	Kermân	Brisbane
Chita	Urumiah	Adelaide
Irkutsk	Meshed	Perth
Khabarovsk	Yezd	Argentina Buenos Ayres
Krasnoyarsk	Resht	Brazil Rio de Janeiro
Omsk	Turkey in Asia Bagdad	Pará
Tomsk	Busra	Chile Valparaiso
Vladivostock	Mosul	Peru Callao
Turkey Constantinople	India Calcutta	Venezuela Carácas
Smyrna	Bombay	Canada Toronto
Greece Athens	Madras	St. John's (Newfd.)
Egypt Port Said	Bangalore	St. John (N.B.)
Alexandria	Allahabad	Halifax (N.S.)
Cairo	Lahore	Quebec
Sudan Khartum	Rangoon	Montreal
	Ceylon Colombo	Ottawa
		Winnipeg
		Calgary
		Vancouver

\* These are mission book-rooms.

# Korean Generosity

By Thomas Hobbs

The Society's sub-agent in Korea



A KOREAN COUNTRY MARKET: ONE OF THE BEST OPPORTUNITIES FOR OUR COLPORTEURS.

FIVE hundred Koreans had gathered for a special service. Apart from invitations given that day by a few colporteurs as they went from door to door, there had been no previous announcement; but as the sun was setting the church bell rang out its call. The people came, and a song of praise ascended from glad hearts. Before the sermon, a representative of the Bible Society explained its object and described a little of its work. After the preacher had delivered his message, the Korean pastor rose, and said: "I have something to say to you. I have received a letter from the Korean pastor in Manchuria, who is supported by this church, asking for the Scriptures and for tracts for free distribution among the Koreans in his district, who are too poor to purchase them." He then proposed to his congregation that they should contri-

bute money to buy Gospels for this purpose. Before he had finished speaking there was a ready response, and in a very short time 1,500 copies were contributed. Although these people are poor in worldly possessions, they are rich in grace; therefore they gladly carry out their Master's injunction: "Freely ye have received: freely give."

This happened at Syen Chun, a small town in the north of Korea. Although the population is only about 5,000, it has two large churches with combined seating accommodation for 3,000; and on the Lord's Day, when His people gather for worship, there are but few vacant seats. Among the Christians in this town there are those who, like the Apostle Paul, are proud to bear in their bodies the marks of the Lord Jesus; for it was from among their number that Christ chose those

## Korean Generosity

whom He delighted to honour in the trial which His Church was recently called to pass through.

While in Syen Chun I had the privilege of speaking about the work of the Bible Society to the students in the Girls' Academy. I had just returned from a tour through West Kando, in South Manchuria; and as the students are particularly interested in that field they desired to hear something about the work there and the needs of that province. During my talk I referred to the fact that it was from Manchuria that the Word of God first came to Korea. The New Testament was originally translated into Korean by the late Rev. John Ross, of the U. P. Church of Scotland Mission at Mukden. In preparing his version of the New Testament he was assisted by his colleague, the Rev. John Mackenzie, of Newchwang, and also by a Korean named Mr. Saw Sang Yun. The first draft was made from the Chinese Delegates' version by the Korean assistant, and it was then corrected by the two missionaries. In 1883 this Korean brought

the printed Gospel to his fellow-countrymen in their own land.

After I had finished speaking, one of the teachers, an elderly man, stood up and said: "You may be interested to know that I bought a Testament from Mr. Saw when he came to Korea. It was a strange book to me, and at first I was not very interested in its contents; finally it was used to paper the walls of my room. About two years afterwards I became curious to know what the book contained, and I began to read the pages on the walls. As I read, I grew more and more deeply impressed and eagerly devoured every word that was visible. As the pages were printed on both sides, I could read only half the story, and that was in many cases so disconnected that it was impossible to understand it. Finally I bought a fresh copy, and through reading that book I was brought to the Saviour."

Is not this a call to go on scattering broadcast the Word of God, and one more evidence that it will not return void, but will accomplish that whereunto it is sent?

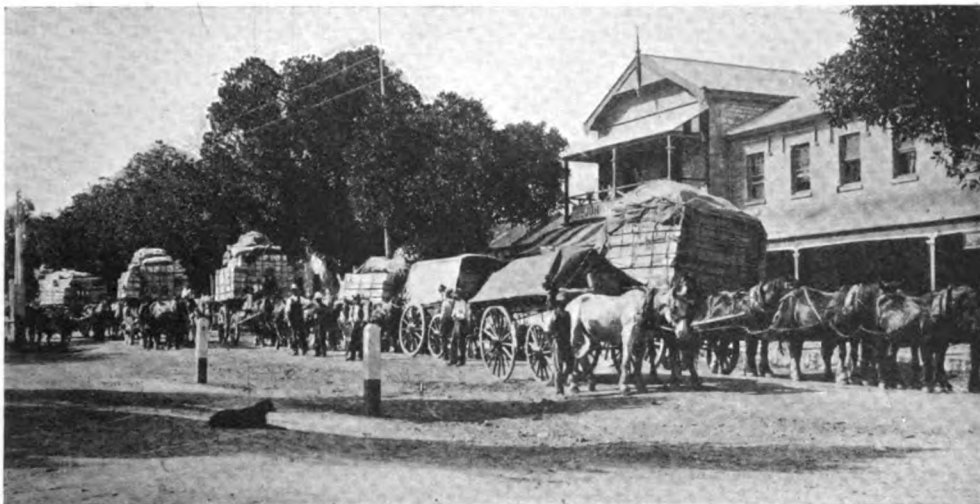
Last year the B.F.B.S. circulated over three-quarters of a million copies of the Scriptures in Korea—an increase of 366,000 books on the figures for 1913. In this remarkable result, no fewer than 661,000 copies were sold by our Korean colporteurs.



THE KANDO BORDERLAND, WITH THE TUMEN RIVER RUNNING BETWEEN KOREA AND MANCHURIA. THE JAPANESE MAN IN THE FOREGROUND IS ON THE KOREAN SIDE. KANDO LIES ACROSS THE RIVER.



## With our Bible-Sellers



APPLES LOADED FOR EXPORTATION,  
ANGASTON DISTRICT, SOUTH AUSTRALIA.

*Photo by South Australian  
Tourist Bureau.*

**R**ESOURCE, breezy optimism, and infinite patience that hopeth all things are excellent qualities in a colporteur. "Good-morning, sir, here is a splendid book for you and your family," said Colporteur Baldi to a countryman near Turin, as he showed him a volume of the Scriptures. "Here in the countryside we read extraordinarily little," was the encouraging response. "All the more need for the quality of what you read to be the very best;" and the indefatigable colporteur went on to extol the Scriptures. At last the countryman purchased a copy.

### Why She Wept

In Bangalore the Rev. W. E. Tomlinson and his evangelists sold over 8,000 Gospels on their extended evangelistic tours during 1913. These little books have been bought, not only at *jatres* (i.e. festivals), but also in connexion with quiet conversational veranda preaching. At Sebi *jatre* an old woman listened to the words of the evangelists, and wept as she listened. She said that they reminded her of some men who had come to her village years before; her own son had heard their message and had bought their books, and under their influence had given up idolatry and declared himself a dis-

ciple of the Lord of whom the books told. The evangelists well remembered the village and their visit; and they thanked God for this assurance that they had been sowing where "in men's hearts . . . a spiritual ploughman stands," Christ is driving deep His coultter "to plough the living man from sleep."

### After Twelve Years

From Korea the Rev. F. J. L. Macrae, of the Australian Presbyterian Mission, writes: "One old man presented himself for baptism, and after passing an excellent examination told me his story. Twelve years ago he had bought St. Mark's Gospel at a market. Taking it home, he read it carefully, and found therein, as he said, 'true words.' So he read and re-read it, yet understood only a very little. In a curiously Korean way he accepted the difficulty of the book, and made no attempt to search for an explanation. But from the first he believed that Jesus is the Son of God. Coming to live in another village two years ago, he heard of the 'Jesus Church,' and since then has been in regular attendance at its services. A humble, ignorant man he is—but a man with a vision, and he knows the Saviour of the world."

# Sidelights on the War

THE following letter, written in February from the British Red Cross Hospital at Uskub, Serbia, has reached the Bible House from Mr. James W. Wiles, who is English Lecturer at Belgrade University:

"When in Belgrade last Saturday, I had the great pleasure of meeting my dear old friend and your veteran colporteur, Mr. Wilhelm Lichtenberger. The city had again been under fire for three days, and one shell had on the previous day burst very near to your depôt in Pop Lukina Ulica. Mr. Lichtenberger, however, has quietly continued at his post all through the war, and has steadily gone on distributing the Scriptures to the best of his ability—and that in a way which would put to shame many a younger man. For instance, the day I reached Belgrade he had carried 56 lbs. of books on his back, for over seven miles, across rough country, at the age of 71!"

☼ ☼ ☼

One result of the war in Russia has been an increased demand for the Georgian version of the Scriptures. Commonly these books circulate slowly, on account of the religious indifference of the people; but since the war began large numbers of Georgian Gospels have been distributed, not only in Transcaucasia, but on the western frontier of Russia, and in the *lazarets* for sick and wounded soldiers at Petrograd. The Bible Society therefore proposes, with the permission of the Exarch of the Georgian Church, to print at Tiflis, in the Caucasus, a fresh edition of the Four Gospels in Georgian. Two forms of character are used in Georgia—the ecclesiastical and civil. Our Society's Georgian editions are printed in the latter, which is known as the Mkhedruli character.

☼ ☼ ☼

The Society's depôt at Jerusalem was kept open until Feb. 12th, when, on account of the intolerable condition of affairs in that city, our colporteur in charge escaped with

his family to Egypt on board an American battleship in company with other refugees. At the earliest opportunity the depôt will be reopened. Meanwhile the colporteur in question has been sent on a Bible-selling tour to the island of Cyprus.

☼ ☼ ☼

Writing from Breskens in Holland, Colporteur J. C. Van Belleghem tells of his work among the thousands of Belgian refugees in that country. One woman on a boat looked at him, and said: "M'sieu, I bought a Bible from you some years ago, and I was able to save it, for I would not flee from Antwerp without that book which comforts my soul in these days of misery."

☼ ☼ ☼

From Malta a letter has come to hand addressed to the Presbyterian chaplain at Valetta, by the Assistant Provost-Marshal, in acknowledgment of German Testaments and Gospels sent by our Society for prisoners of war interned in that island. The letter says: "On behalf of the recipients in particular, and of the whole of the German prisoners of war in general, I tender grateful thanks to the donor, as well as to you, for the interest taken in their spiritual welfare. As the greater number of them left their homes without anything in the nature of books affording spiritual consolation, the gift was very highly appreciated by those who were fortunate enough to obtain copies. There is still a demand for more books of a similar nature, and if these are procurable, and could be sent to this camp through me, I should be only too pleased to distribute them as occasion demanded." In response to this request three more parcels of books were despatched to the Assistant Provost-Marshal through the same chaplain, who writes: "I also distributed a number of the little Gospels from your Society among German prisoners of war who are patients in the military hospital, and they were most readily taken."

რამეთუ ესრეთ შეიყუარა ღმერთმან სოფელი  
ესე, ვითარმედ ძეცა თჳსი მზოლოდშობილი მოჰსცა  
მას, რათა ყოველსა, რომელსა ჰრწმენეს იგი, არა  
წარჰსწყმდეს, არამედ აჰქნდეს ცხოვრება საუკუნო.

JOHN III. 16, IN GEORGIAN, MKHEDRULI CHARACTER.

# Sick and Wounded in Japan

By A. Lawrence

The Society's sub-agent at Kobé



A STREET SCENE IN KURÉ.

**A**N important distribution of the Scriptures was effected during November 1914 at the Naval Hospital of Kuré and the Military Hospital of Hiroshima.

Kuré is a prosperous town in the west of Japan. It has a spacious land-locked harbour which affords a safe anchorage for the fleet. The naval station comprises an arsenal, shipbuilding yards, barracks, and a pleasantly situated hospital.

In order to make arrangements for our distribution, it was necessary to visit the hospital, and obtain permission from the head doctor to undertake the work. This was no easy matter. It was war-time, and for a foreigner, accompanied by a Japanese, admission was specially difficult to obtain. Fortunately, however, the doctor in charge and his assistant had spent three years at St. Thomas's Hospital in London: so the doctor readily sanctioned the proposed distribution, and fixed the day and hour.

On the day appointed we again repaired to the hospital, accompanied by the minister of the Episcopal Church in Kuré and by two of our colporteurs. We were kept waiting for half an hour, but the doctor, who met us, expressed regret at the delay, and explained that necessary preparations had taken time and that everything was now arranged for our meeting. He led the way to the con-

valescent ward, a building some 300 feet long and 50 feet wide. Along the centre of the ward rows of forms were placed, and patients who could leave their beds occupied the seats. On either side were lines of beds extending the whole length of the building, and on each bed lay a patient who was more or less convalescent. At the entrance to the ward a table and chair were placed for the speaker and on each side rows of chairs which were immediately filled by the doctors and staff of the hospital. A very sympathetic address was given by Mr. Oido of our Bible House staff in Kobé, and he was followed by a most suitable talk by the minister of the Kuré church. All the patients listened attentively, and seemed to appreciate the references made to the Bible Society and to the gift of Scriptures. After the meeting we were permitted to walk through the ward and to speak a few words to each patient as we handed the books to them. Our unexpected visit, our meeting in their midst, and our personal words of sympathy expressed to each man formed a unique experience for them. They will not soon forget the Bible Society; and best of all they will read the books presented to them.

Hiroshima is a large town of 150,000 inhabitants, and forms one of the chief military headquarters of Japan. Spacious parade

## Sick and Wounded in Japan

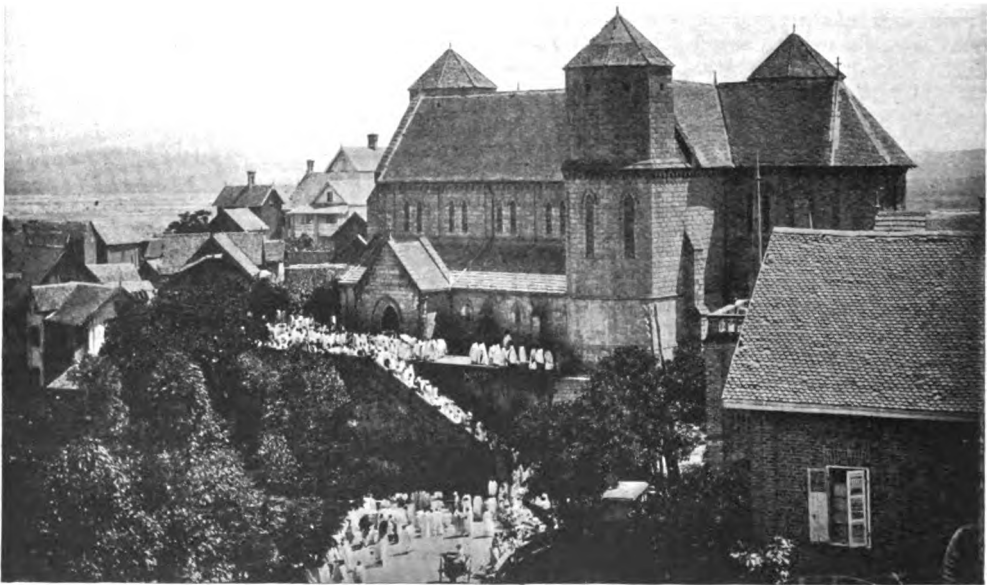
grounds and extensive barracks are attractive features of the town. Thousands of recruits are always in training at this important centre. Every day soldiers in khaki uniform are seen strolling about the principal streets, enjoying themselves while off duty.

At the time of our visit, the Hiroshima Hospital contained over 300 soldiers who had been wounded during the siege operations at Tsingtau, and had been brought there for treatment. Permission to distribute Scriptures to the wounded men was obtained from the doctor in charge, and a request to hold a meeting for convalescent patients was willingly sanctioned. We were favoured with the assistance of Miss Bosanquet and others connected with the C.M.S. in Hiroshima. Miss Bosanquet has carried on special work at the hospital for a number of years, and was, therefore, a great help. On our arrival with a supply of books the doctor kindly received us and formally accepted the gift of Scriptures. I was requested to sign a register and to record the number of books presented by the Bible Society and also the value of the donation. Then the doctor, on behalf of the wounded soldiers, warmly thanked our Society for its gift. We were escorted to the adjoining lecture hall, which had been prepared for our meeting. When we entered, it was almost empty and presented a cold and cheerless appearance. In the centre, a few forms were

already occupied by male nurses of the hospital, but there was no seating accommodation whatever for the patients able to attend. However, they began presently to file into the hall, each man carrying a blanket, which he carefully spread upon the floor, and immediately squatted down upon it. In a short time nearly 100 men had assembled. Many had been badly wounded and still had their heads, legs, or arms swathed in linen bandages. A few were unable to walk without crutches. But all, being out of danger and more or less convalescent, appeared in good spirits and pleased to be present.

We took our places on chairs opposite the audience, and our meeting commenced with a few introductory remarks by one of the officers attached to the hospital. Hymn-sheets were handed to all present and a few bright hymns were sung by our party. An address followed by Mr. Oido, and afterwards a very interesting talk by the pastor of the local church. This pastor had been a soldier; he served in the Russo-Japanese war and took part in the desperate siege of Port Arthur. He was careful to speak as a soldier to soldiers, and his remarks seemed to be much appreciated. Finally, one of the officers expressed warm thanks to the Bible Society for its gift.

All the Scriptures presented to the sailors and soldiers in these hospitals were specially prepared copies containing a suitable inscription. The books will be read, and will be read more than once, we feel sure.



THE ANGLICAN CATHEDRAL AT ANTANANARIVO, MADAGASCAR.

# Christian Missions in Madagascar

ARCHDEACON E. O. McMAHON has written a volume \* which will appeal not only to those who are specially interested in France's great island colony, but also to the "general reader" of missionary literature. The author, who is a devoted pioneer of the S.P.G. mission in Madagascar, has not attempted to summarize the history of the various missions at work there, nor yet to give merely the experience of his own society; instead, he has adopted the more original and more fruitful plan of describing the natives and tracing their gradual progress in Christianity and civilization. In several respects Madagascar is a field which grips our imagination. First, we can never forget how the seed of Christianity was sown there amid persecution, and watered by the blood of many martyrs. Next, the Church in Madagascar presents a stimulating example of the comity of missions; a number of societies—including the L.M.S., the S.P.G., the Norwegian Lutheran, the Friends', and the Paris Evangelical missions—co-operate and cordially forward each other's work. Again, since Madagascar was annexed by France, all these missions have had stringent restrictions placed upon their activity by the French administration—so much so that their splendid educational, industrial, and medical enterprises had almost entirely to be abandoned. We have reason to believe, however, that since the great European war broke out, happier relations have come about between the French authorities and the missions in Madagascar. And finally, the Malagasy Church to-day has reached a most promising stage: its native congregations are just beginning to support their own clergy and pastors, and also to send their own missionaries to those regions of their island which are still in heathen darkness.

Archdeacon McMahon gives a clear account of the distinct tribes which form the population of Madagascar. In a chapter upon "The Malagasy way of looking at things" he traces some striking affinities between Malagasy and Chinese customs and modes of thought. He helps us to realize the impact of Christianity upon the varied types of Malagasy folk; he makes us understand something of the difficulties which meet the Christian preacher among them, as well as the encouragements which light him on his way. In recent years missionary progress has been slow, but we discern hopeful signs for the near future—not the least of these being the rise of a

fresh generation of young, well-educated Malagasy men, who are convinced Christians and place the knowledge of God first in their lives.

We also gain a glimpse here and there of the hardships and perils which beset missionaries in out-of-the-way parts of Madagascar. Archdeacon McMahon draws his readers' attention to the fine achievements of pioneers belonging to other societies than his own—such intrepid pathfinders, for instance, as Mr. Nilsen-Lund of the Norwegian Mission. In turn we may be permitted to admire his own modestly related exploits. Notably there is his journey among the Sakalava savages, in a region where no European had previously penetrated. Before he reached these people his food supply failed, and he had to live for days on roots and wild oranges, while his native bearers even toasted and ate their leather sandals and skin caps. Among the suspicious Sakalavas he and his men were placed under an armed guard, and evidently they would have been starved to death if the Sakalava women had not taken pity upon them. The whole story, with its inspiring sequel, is of great interest.

In a chapter which summarizes the progress of Christianity in Madagascar the author says: "We are greatly indebted to the British and Foreign Bible Society for the Holy Scriptures in Malagasy. The Bible has taken much the same place in the minds and hearts of the Malagasy as in the English race; and in years to come, I quite expect that those who look back will say that the revised version of the Bible has done the same for the Malagasy language as the authorized version of the Bible did for the English language. It is quite the largest thing in the language, and one naturally turns to it as an authoritative work in the language, the educated natives as well as ourselves. The Bible was translated by the first missionaries as long ago as 1835, but it was felt that a revision was needed. The Bible Society appointed the Rev. W. E. Cousins, M.A., L.M.S., as its chief reviser, . . . and a committee was formed, which with the help of the best native scholars obtainable worked steadily for eleven years. The revision was finished in 1887, and cost the Bible Society about £4,000."

In conclusion, we would mention that this book is profusely illustrated with admirable pictures.

A. G. J.

\* *Christian Missions in Madagascar*. S.P.G. 2s. net.

# Personalia

The Rev. C. F. Mijnhardt has at length been able to return to his home at Ventersdorp in the Transvaal, from German East Africa, in which he had been detained as a prisoner for several months. He had a trying and dangerous journey overland, in order to reach neutral territory in Portuguese East Africa. Owing to his long absence from his own congregation and the new situation created by the war, Mr. Mijnhardt feels compelled—much to our regret—to decline the invitation which was sent him last October, that he should become Secretary of the Cape Auxiliary, in succession to the late Rev. G. P. van der Merwe.

§ § §

Dr. A. H. Francke, a learned Moravian missionary, has been serving our Society for several years past as one of the translators of the Old Testament into Tibetan. Last year he went out to India, in order once more to come into touch with the Tibetans, as well as with Mr. David Macdonald, another translator of the Tibetan Old Testament. We regret to learn that Dr. Francke has since been interned as an alien in the military camp at Ahmednagar.

§ § §

Mr. W. H. Rainey, the Society's sub-agent at Callao, has been ordained a minister of the American Methodist Episcopal Church, in connexion with which he has worked in his spare time during the nine years he has spent in South America. His new status, however, will in no way interfere with his position as a servant of the Bible Society, or alter his friendly relationship with other Christian denominations.

§ § §

Mr. T. D. Begg, who has done excellent service for the last fourteen years as one of the Society's sub-agents in China, has been visiting his family in Aberdeen. On March 29th he set out on his return journey,

sailing via Bergen for Russia, whence he would travel by the trans-Siberian railway to Peking. Mr. Begg renders very valuable assistance to Dr. Bondfield in our dépôt at Shanghai.

§ § §

On Lady Day our local secretary in a certain Hertfordshire town received a collecting box. It came from an old bedridden

woman and her daughter—who supports her mother and herself by doing fine laundry work. The box contained fifty-six three-penny-pieces, two six-pences, and the following note:

"Please excuse the small peaces of money but we found out that god was more plesse with silver than copers so we promised he should have all the three-penny peaces that come in our way. We are very poor, but we give them freely for his dear name."

§ §

At their meeting on March 29th, the Committee welcomed Mr. A. E. Butler, who has returned from India on furlough. Mr. Butler was appointed in 1909 as one of the Society's secretaries in India. After

discharging temporary duties at Bangalore, Madras, and Lahore, he became, a little more than a year ago, secretary of the Auxiliary at Allahabad. Mr. Butler was able to lay before the Committee encouraging facts with regard to the growth of Bible distribution in India, where the circulation of the Scriptures has doubled during the last eight years. He also emphasised the value of the Society's free distribution among Indian University students.

§ § §

The late Mr. S. W. Kershaw, M.A., who acted as Librarian of the famous Library at Lambeth Palace under four successive Archbishops of Canterbury, was a learned antiquarian and archæologist. When he died, last November, it was found that he had bequeathed a legacy of £1,000 to the Bible Society.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: Williams Deacon's Bank, Limited, 40, Bishops Lane, London, E.C.

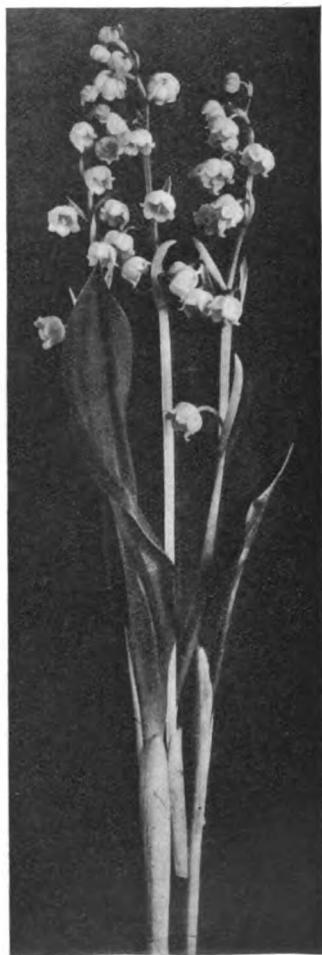
# The Bible in the World

## Our Annual Meeting

THE first Wednesday morning in May was full of warm sunshine. Even in Regent Street the air was balmy with the promise of summer, as we made our way to the Queen's Hall for the Bible Society's 111th Annual Meeting. The numbers attending were about up to the average, while the speeches covered an unusually varied range of interest. Every allusion to the war—and naturally there were many—was received with deep and serious feeling. The Annual Report, which announced results such as had never before been achieved, was splendidly encouraging; and last but not least, the collection far outstripped all previous records, amounting to over £2,000, and thus gave a lead to the Auxiliaries for the year upon which we have entered.

Mr. Williamson Lamplough, Chairman of the Society's Committee, had consented to preside at the unanimous request of his colleagues. Gathered round him on the platform appeared an array of supporters and friends even more representative than usual. Those present included: the Rev. Lord Blythswood; Sir Thomas Fowell Buxton, G.C.M.G.; Bishop R. S. Copleston, lately of Calcutta and Metropolitan of India; Bishop Montgomery, Secretary of the S.P.G.; Bishop Hodges, formerly of Travancore; Bishop E. R. Hassé, of the Moravian Church; Bishop Morley, formerly in Tinnevely; Mr. Yungsiang Tsao, First Secretary of the Chinese Legation; the Rev. Dr. Wardlaw Thompson, Secretary of the L.M.S.; Sir W. Mackworth Young, K.C.S.I.; Sir Andrew Wingate, K.C.I.E.; Sir Norval W. Helme, M.P.; Mr. Robert Barclay, Treasurer of the Society; Prebendary H. E. Fox; the Rev. Dr. J. Scott Lidgett, Secretary of the Free Church Council; the Rev. Dr. J. E. Marks, of the S.P.G.; the Rev. Cyril C. B. Bardsley, Hon. Secretary of the C.M.S.; the Rev. R. J. Wells, Secretary of the Congregational Union; Dr. Eugene Stock; the Rev. Dr. W. L. Watkinson; the Rev. Dr. Henry Haigh, Secretary of the W.M.M.S.; Mr. F. Marcus Wood, and Mr. Walter Sloan, of the C.I.M.; the Rev. Lawson Forfeitt, of the B.M.S.; Dr. Walter R. S. Miller, of the C.M.S., translator of the Hausa version; the Rev. H. Elvet Lewis; the Rev. John Sharp; the Hon. Montagu Waldegrave; Mr. Charles F. Foster; the Rev. W. Y. Fullerton, Secretary of the B.M.S.; Canon Grant Bird, of Manchester; Canon E. F. E. Wigram; the Rev. Isaac Levinson, of the British Jews Society; the Rev. Evan E. Bryant, of the L.M.S., North China; the Rev. W. Sherratt, of Rangoon; Mr. Martin H. Sutton, of Reading; Mr. A. W. Sutton, of Wimbledon; the Rev. Dr. A. S. Geden, of Richmond College; Mr. Peter F. Wood; Mr. A. W. Young; Mr. A. J. Crosfield; Mr. A. Brauen; Mr. C. T. Studd; Canon Flynn, of Hove;

JUNE 1915



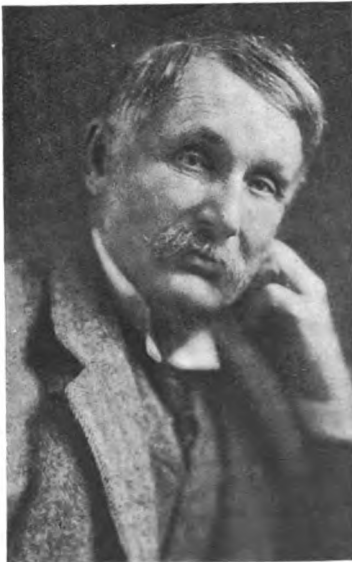
*Photo by Henry Irving.*

## Our Annual Meeting

Mr. William Canton; and many other clergymen, ministers, and influential friends—together with the Committee, the Staff, and most of the District Secretaries.

The proceedings commenced with singing Montgomery's noble hymn, "Command Thy blessing from above." Then the Rev. J. H. Ritson, Secretary, read Psalm xx., and offered an earnest prayer, making special intercession for our King and our country, for our soldiers and sailors, for all combatants, and for the great non-Christian races of mankind.

The Rev. A. Taylor, Secretary, then gave a verbal summary of the Annual Report, illustrated copies of which had been distributed through the meeting. We print elsewhere the substance of this Report. Mr. Taylor emphasized last year's record circulation, and the large distribution among sick and wounded soldiers and prisoners of war. The meeting cheered when it learned that our depôts still remain open in Berlin, in Vienna, in Budapest, and in Constantinople. Mr. Taylor paid high tributes to Mr. Michael A. Morrison, who has just retired after thirty-nine years' service in South Russia and Central Europe, to Herr Hartkopf now in charge at Berlin, and to the Rev. T. R. Hodgson of Constantinople. He spoke of the deep regret



MR. G. R. PARKIN, C.M.G.  
Photo by Harris & Ewing Washington.

with which the Bible House is losing the services of the Reverend Harry Scott; and also praised "my colleagues of the District Secretarial Staff, who under exceptional difficulties, and a midst m a n y

breakdowns had striven heroically to maintain the usual remittances."

Mr. Taylor was warmly applauded when he referred with emphasis to the wisdom and courage of the Chairman of the Committee: "We owe him much for his services in past years, but we are heavily in his debt for all that he has done for us since the outbreak of the war.

Mr. Williamson Lamplough

The Chairman, who was heartily cheered,

then delivered a short address, so terse and pointed that we cannot hope to do it justice in any summary. He began by gratefully acknowledging God's good Hand over the Society during a year of trial.

He referred to the foundation of the Bible Society in 1804 "with its grim background of war," and added the prayer that we might be "found faithful, as our fathers were in those days, to God's cause and His glory." Mr. Lamplough next spoke of the immense increase in circulation, especially in India and the Far East, producing a total the largest of any year in our history, apart altogether from war-issues. In common with other speakers, he congratulated the Editorial Superintendent, Dr. Kilgour, on the translation department, and especially on his completion of the Nepali version of the Bible. He also expressed the Committee's sense of deep obligation to the Society's Staff at home and abroad, including the



MR. T. R. GLOVER.  
Photo by J. Palmer Clarke.



## Our Annual Meeting

Biblewomen and the colporteurs. The Committee were anxious that the deficit of nearly £2,000 should be cleared away—especially as increased demands would be made upon them for the present year. That must be done and done, he hoped, very speedily. The Bible Society was not, as some imagined, a rich Society; and he wished to emphasize that fact. "In conclusion, I have only to say that, in the presence of our Divine Lord this morning, we renew our sacred promise that His Word shall reach unto the uttermost parts of the world." (*Cheers.*)

The first resolution was as follows:

"THAT THIS MEETING ACCEPTS THE REPORT WITH RENEWED THANKFULNESS TO THE GOD OF PATIENCE, CONSOLATION AND HOPE, FOR HIS GIFT OF THE HOLY SCRIPTURES, AND HIS BLESSING UPON THE SOCIETY IN ITS MISSION TO MAKE THEM PLAIN AND ACCESSIBLE TO ALL MANKIND; AND PRAYS THAT THE WORD OF THE LORD MAY HAVE FREE COURSE AND BE GLORIFIED, MAKING MEN WISE UNTO SALVATION AND BRINGING HEALING TO THE NATIONS."

Mr. T. R. Glover

This was moved by Mr. T. R. Glover, M.A., Fellow and Lecturer of St. John's College, Cambridge, and Senior Proctor of the University. He is a son of the Rev. Dr. Richard Glover of Bristol, who has been one of the Bible Society's Vice-Presidents for nearly twenty years. Mr. T. R. Glover is intimately associated with the Christian Student Movement. His published works include *Life and Letters in the Fourth Century*, *Studies in Virgil*, *The Conflict of Religions in the Early Roman Empire*, and *The Christian Tradition and its Verification*.

"You have heard what the Society has been doing during the past year. The



CANON SIMPSON.  
*Photo by Elliott & Fry.*

Bible, or portions of it, is in the hands of more men and women to-day than it ever was before in the history of the Christian Church. It has been translated into nine new languages. Some of them I never heard of before. But, after all, the story of the Gospel is a story of surprises, and we meet them when we look at the records of this Society, the people to whom it appeals, the wonderful gifts it evokes."

Mr. Glover confessed that he himself was specially interested in Greek, and he pleaded that the Society should publish a large-type Greek Testament for the

sake of all those people who cannot read pocket editions, people whose sight fails, and who are growing old—people, said Mr. Glover, "like myself."

He emphasized this, because it was clearer every year that "one main part of the business of the Christian Church is a new study of the New Testament." The long struggle in which we were involved by modern science and modern criticism had cleared the air. We knew now where we were. We could thank God for what we had been through, and for the new light and the new happiness into which we had come. We realized now in a new way where our centre really was, and we were driven to a new study of the Christian experience and of our Lord Jesus Christ Himself. That meant a new and an intenser study of the New Testament—whose contents are the classical documents of the Christian experience.

"I notice in the student world at large a new emphasis on Bible study which was not there when I was an undergraduate. The students of this country are consecrating themselves to Bible study in a way that has surprised me, . . . and there is one point about young men as opposed to old men; they are generally right." (*Laughter.*) After all, the real emphasis

## Our Annual Meeting

must fall not so much on our experience of Jesus Christ as upon Himself. Here lay the all-important significance of the study of the Gospels; and the speaker went on to suggest three lines along which we should pursue it. We must give our minds to realizing and discovering the content of the terms that Jesus uses. "I say we need to study the Gospels again and again and again until we begin to see what He means. Of course, we all know something of it; but there is so much beyond. That, after all, is the story of the Christian Church, ever realizing how much there is beyond."

Then we must try to realize the experience lying behind the words of our Lord Jesus Christ. And thus we came to ask what was the heart and character and nature out of which such words would come.

"It takes you right up to Him, and right into Him when you begin to ask that. . . .

"To put men and women and children from their earliest years into contact with the greatest and most vital records that the world has, is the task of this Society, to bring men and women and children face to face with Christ Himself; to realize what He was in Galilee, what He was on Mars Hill, and before the throne of Nero, what He was to Paul and Augustine and Wesley; to realize from that what He may be to you and me to-day in the darkest hour and the worst circumstances. We must realize with Martin Luther that the Jesus we know in the Gospels sits at the right hand, 'not of the Kaiser (i.e. Charles the Fifth), for in that case,' says Luther, 'we should have perished long ago,' but at the right hand of God. 'In that thought,' says Luther, 'great and

incredible as it is, I delight. In it I mean to die, and why should I not live in it?'

"Men and women, how can men know Jesus Christ if the Bible is not given to them? How much we have learned from our Churches, how much we have learned from our parents, God only knows, and we are not grateful enough; but, after all, the first records stand and take their place among the greatest and deepest influences that we know, and mankind is waiting for them. So long as men can read, and will read, and need to read, the Gospels, there is need for this Society—or, if it ceases to be, for another that shall do the same work of putting the great records of Jesus Christ in the hands of every man and woman for whom He died." (*Applause.*)

Mr. G. R. Parkin

The motion was seconded by Mr.



THE REV. E. A. BURROUGHS, WHO PREACHED THE SOCIETY'S ANNUAL SERMON IN ST. PAUL'S ON TUESDAY, MAY 4TH.

*Photo by Hawke, Plymouth.*

George Robert Parkin, C.M.G., LL.D., the well-known Canadian author, and lecturer on Imperial Federation. Born in New Brunswick in 1846, he became in 1895 Principal of Upper Canada College, Toronto. Since 1902 he has been Organizing Representative of the Rhodes Scholarship Trust, and has received the honorary degree of D.C.L. from Oxford University.

He declared that all who believed that the Bible gave the highest guidance for personal and national life, who believed in the saving power of its teaching for individuals and nations

alike, were having their faith and their belief put to a very severe test. If anything could shake men's faith in the Bible, in its teaching, in its power to save, it would be the awful spectacle which the world presented to-day. It was not a fight between Christianity and the great heathen

## Our Annual Meeting

and pagan world beyond. It was a struggle between the professedly Christian nations, represented by the three great branches of the Church universal. The Greek, the Roman Catholic, and the Protestant Church were represented in this struggle. In such a crisis it was inevitable that we should ask ourselves whether God's Word had lost its ancient power.

"We have had other great trials of our faith," the speaker continued. "There was a time when it was thought that science was going to overthrow the truth of the Bible. Men began to peer into the earth, and they found things there that they did not understand, and in the narrowness of their vision or the narrowness of the interpretations that they put upon the Word of God they thought that it was proved false." So it had been with various branches of science and of criticism. "We know what all this has come to. It has cleared away a great deal of the rubbish that stood behind, but has it touched one single point of the central soul of the great Gospel and the teaching of God in the Bible? Not one. (*Cheers.*)

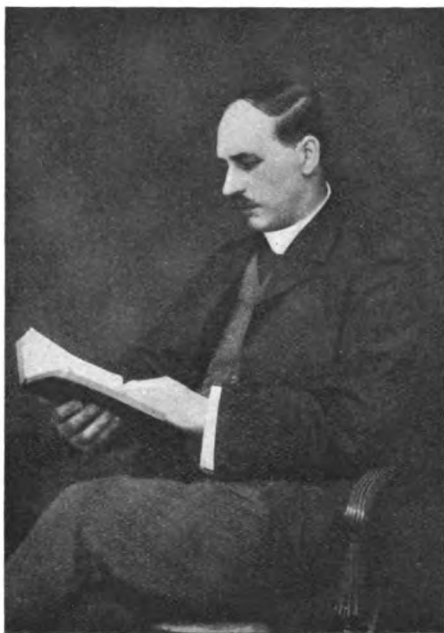
"I will apply a test which the heart of every man and woman in this audience will recognize. To-day we are sending our sons, our boys of nineteen, twenty, and twenty-one, into the battle. I ask you this: Suppose that the mothers here, or the fathers here, were asked how they would like their boys to go into that battle. Would it not be in the strength of the Bible, that the boy might say as the young man who came to our Saviour said: 'All these things have I observed from my youth upwards till this day'? He would be going into the battle with a clean soul; and, if he was going out of life, he would

go into heaven with a clean heart and soul. That is the test: it is what you would wish a boy to live by. And, if you turn to that answer, I know of no more tremendous lesson that could be given to the people of this country. For what was the answer

of our Saviour to the rich young man? 'Sell all your goods and give to the poor.' It was a hard saying, and he went away. I sometimes think that if that were said to rich England, it would turn sorrowfully away. Look at our great city slums, look at the wretchedness of many a country village and industrial centre. What is the reason of the drunkenness that is paralyzing the arm of the nation to-day? Does it not lie in the wretched homes and the miserable surroundings, and the want of feeling of the rich in this rich and great

country for the conditions of life in which their fellow-people live? Yes, rich England would turn sorrowfully away. We look at these great slums and we say it will take generations to bring them right again. I wonder whether we are not too patient about it? . . . If this war does not drive into the soul of this country the necessity for cleansing out the life of the country and making it more consistent with the teaching of that Bible and of that Gospel that we have received, then this war will not have had its effect." (*Cheers.*)

Quoting a French dictum that "Every religion gives birth to a whole civilization which is to it as the effect is to the cause," the speaker went on to ask: "What is the problem that confronts us to-day? Is this Bible, upon which our civilization has been built, a sufficient thing for carrying on the civilization which it has itself created? That is the problem before us. It is upon the belief that it is sufficient for



THE REV. A. W. YOUNG, OF CALCUTTA.

## Our Annual Meeting

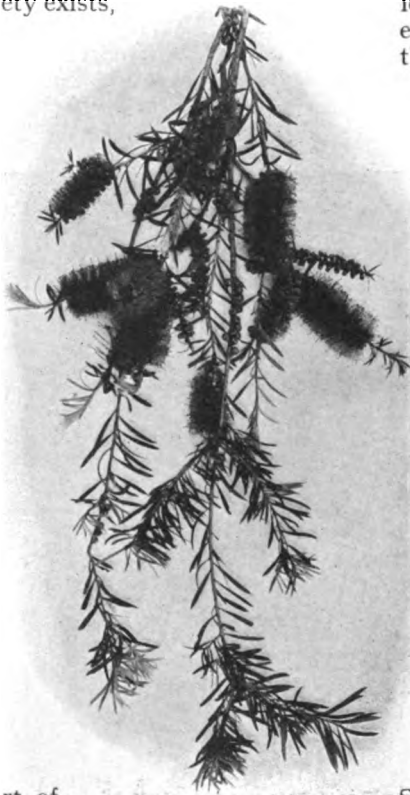
that, that this Bible Society exists, for which also we ask you to continue the work. It is because we believe that it has this sufficiency. The trouble is, how do we all read it? Do we apply it, as we ought to do, to our own souls? . . .

"We think of St. Paul, with the civilization, the education, of the Greek, the citizenship of the Roman, the fiery zeal of the Jew, going abroad to preach to the world. What is the position of our missionary today who carries the Bible? We have inherited most of the governing power of the Roman; we have inherited no small part of the intellectual energy of the Greek; we ought to have the fiery religious zeal of Paul the Jew. If we combine humility of heart and intensity of belief with that great governing power, and with that fighting energy, and with that intellectual power, then this nation will have proved and justified its position in the world, the enormous position, passing all words and all imagination, that God has given to us, and for which we will be held strictly responsible. It is upon these grounds that we ask you to support the British and Foreign Bible Society." (*Applause.*)

The motion was then put, and carried unanimously.

After an interval for silent prayer, Canon Scott Holland's hymn, "Judge Eternal, throned in splendour," was sung, and the collection was taken. This realized over £2,000, which constitutes a record figure.

The Chairman said: "I have had placed in my hands a letter from his Excel-



lency the Chinese Minister, expressing his great regret that he cannot be with us this morning. He fully expected to be here. We welcome with great heartiness the First Secretary to the Legation. We are very glad to see him on the platform. (*Applause.*)

§ §

The second resolution ran as follows:

"THAT THE THANKS OF THE MEETING BE ACCORDED TO THE TREASURER AND THE MEMBERS OF THE COMMITTEE FOR THEIR VALUABLE SERVICES DURING THE PAST YEAR; THAT ROBERT BARCLAY, Esq., V.P., BE REQUESTED KINDLY TO CONTINUE AS TREASURER OF THE

SOCIETY; AND THAT THE GENTLEMEN WHOSE NAMES APPEAR BELOW [printed elsewhere] BE THE COMMITTEE FOR THE ENSUING YEAR, WITH POWER TO FILL VACANCIES."

This was moved by the Rev. A. W. Young, of Calcutta. Mr. Young was educated at Cheshunt College, and ordained to the Congregational Ministry in 1894. He served for ten years on the staff of the London Missionary Society in Bengal, and with the consent of the Directors became, in 1904, Secretary of the Calcutta Auxiliary of the Bible Society.

"There is no resolution that it would give me greater pleasure to move than this. I can testify from personal experience what it meant to have the Bible Society's Committee behind us during those terrible days which followed the declaration of war. . . . I may also be permitted to say, on behalf of myself and my Indian colleagues, how gratifying it is that, at this momentous period in our Imperial history, India should be represented, however un-

## Our Annual Meeting

worthily, upon this platform. In the persons of her princes, the feudatory princes and the independent chiefs, and in the persons of her fighting races, India has rallied to the flag as even her best friends thought was impossible. She has borne, and she is bearing, most nobly, her share of the burden; and with every story of intrepid daring, and with every story of generous giving, the ties that bind us to our Eastern dependencies are made stronger and stronger (*hecrs*); and, as we think of all that binds and holds us to India, surely we may fittingly ask ourselves the question this morning as to what we are doing to share with the princes and the great middle classes and the peasantry of that country our two chiefest treasures: a faith which is supreme among all faiths, rising above them as Kinchinjunga rises above her sister hills, and a Book which has no peer in the whole realm of literature.

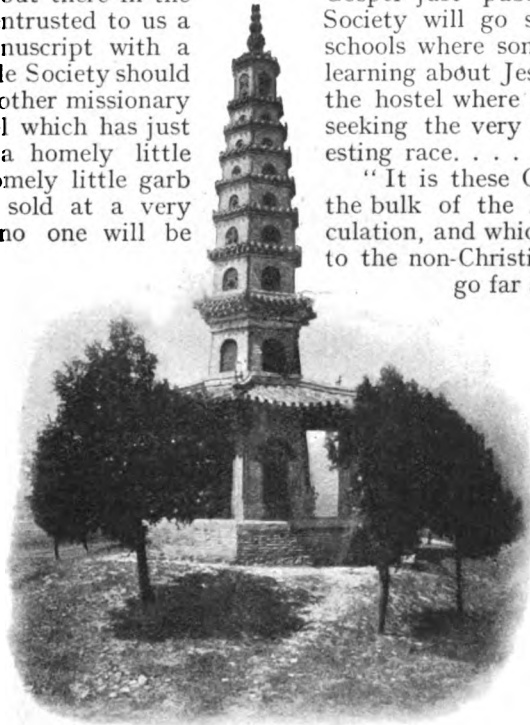
"You have heard this morning that the Gospel has just been printed in Ho; but I wonder how many people there are in this great audience who realize the feeling that we have out there in the East when there is entrusted to us a little bundle of manuscript with a request that the Bible Society should print it for some or other missionary society. This Gospel which has just been prepared is a homely little book; it has a homely little garb upon it, and it is sold at a very homely price, for no one will be asked more than a farthing for it. Think of all that lies behind it. Think, first, of the preaching of the Gospel, then think of the teaching in the schools, then think of the missionary, gathering together the very brightest among those who are known to him; and then, after that, imagine the years of laborious

toil and effort in order that these great spiritual ideas may be clothed in garments which are often found all too inadequate for them.

"This is the Gospel according to St. Luke for the Ho tribe. I dare say even you, Sir, have never heard of the Hos; and I dare say that not one in two hundred here this morning knows where they are to be found, although, if you read the Report, you will see that there are no less than 400,000 people who bear that name. To those who have travelled through the beautiful country in Chota Nagpur, which is their home, the name conjures up a very different vision. We see one of the finest of the Dravidian races before us. A people who are truthful, and who are readily given to obey necessary authority. These people are among the brightest and the most delightful of the races of that part of India. If they get into difficulties, as they do sometimes get into difficulties, it is generally because they are too quickly resentful of injuries. . . . But even the Hos are changing, and copies of this little

Gospel just published by the Bible Society will go straight away into schools where some of the lads are learning about Jesus Christ, and into the hostel where the S.P.G. men are seeking the very best for this interesting race. . . .

"It is these Gospels which form the bulk of the Bible Society's circulation, and which are our messages to the non-Christian peoples. They go far and wide. They go along the great highways of empire; but they also go along its by-ways and along its riverways. And they do not stop there, either. They go into the closed lands, and we have irrefutable evidence to show that in the city of Lhasa itself, in the



A CHINESE PAGODA.

## Our Annual Meeting

very centre of Tibet, you will find the Gospel which has been issued by this Society. On the other hand, if you are permitted to penetrate into Nepal, and into Katmandu, there you will find that the Bible has preceded you. May we not say that these Gospels are the wireless messages sent out from our Christian headquarters? While we are sleeping every night, wireless messages are flung forth from Poldhu in Cornwall in order that they may counteract and set right to some degree erroneous messages which are sent forth from another source which we will not name. Just as our messages, we hope, correct other messages which are not as exactly true as they might be, so, we trust, these Gospels sent out from all our headquarters are correcting the failures and the delusions which come from non-Christian and heathen faiths. (*Cheers.*)

"This work, once it is set going, can never stop. It is so essential to all missionary endeavour, it is so absolutely essential to the development of the Christian Church, that, once it is started, it never stops. As missionary effort grows and as our Christian Church throughout the East develops, so the demands upon this Society grow. You may expect them to grow as year follows year."

### Christians in partnership

After referring to the Nepali Bible recently completed by his friends Dr. Kilgour and the Rev. Ganga Prashad Pradhan, Mr. Young continued: "In that interesting land which lies between Bengal and Burma we are just on the point of finishing a New Testament for the Lushais. In the north of the country



*Photo by Henry Irving.*

there are the Welsh Presbyterians, and in the south there are the English Baptists. Those two are united in preparing this version, just as in Chota Nagpur you will find the S.P.G. Mission and the German Lutherans working together upon a version for the people there.

"I want to tell you a story illustrating how wonderfully sometimes it is possible to get the Bible into hands wherein we never thought that it would fall. An engineer was employed at the Court of His Highness the Ameer of Afghanistan, and he used his opportunities to make it clear that he was a Christian man. In the hearing of the Ameer one day he quoted the Golden Rule. The Ameer pricked up his ears and said, 'Where does that come from?' and he said, 'That comes from our Christian Bible. Would you like to have a copy of it, your Highness?' His Highness said that he would. This engineer was coming down to Calcutta, when he was happy enough to meet in the mail-train a brother of the Oxford

Mission to Calcutta, and he told him of his experience at the Ameer's Court, and asked him where he could get a Bible that would be worthy; 'for,' said he, 'do not forget that the Muhammadan reveres his Koran, and this Bible which I intend to give him must be a worthy book: find me the very best that you can.' Our good friend came to me, and we conferred together. We sought out an artist at the art school, and I said, 'Make me a design that can be worked in silver, and which shall be characteristic of this country.' The design was executed, and it was well done. Then I sought for an artificer in silver, and I said, 'I want two silver boards to go one

## Our Annual Meeting

on either side of a large book.' This was done. Then I sought a Muhammadan binder who I knew would, if I entrusted him with the secret, put his very best work into it. This he did, until the resulting Bible, with its silver binding, was a book which it delighted one's heart to see. But we went even farther. Every good Moslem keeps his Koran in a bag, and we had a green velvet bag made with silver on the outside. It was sent to our engineer friend, and I understand that, when he presented it to the Ameer, he was very much thanked for his thoughtfulness and for the gift."

### Canon Simpson

The Rev. Canon Scott Holland, who had been announced to speak at the Annual Meeting, was unfortunately prevented by illness from being present. Canon Simpson, of St. Paul's, very kindly undertook, at a few hours' notice, to fill the gap thus created. Educated at the City of London School and Trinity College, Oxford, from 1895-1900 he held the incumbency of St. Paul's Church, Dundee. Between 1900-10 he was Principal of Leeds Clergy School and Lecturer of Leeds Parish Church; in 1910 he became Canon of Manchester, and the next year Canon of St. Paul's.

In seconding the motion Canon Simpson raised a laugh by saying: "I cannot

pretend to take the place of Canon Scott Holland. The Regius Professor of Divinity at Oxford is inimitable. His shoes are far too big for me, more especially as I have been called upon to shuffle into them at a few hours' notice amid many activities, and when there was no time to provide the necessary padding. But I am deeply grateful for the opportunity that has been given to me to be present this morning and to record my conviction that the universal dissemination of the Scriptures of the grace of God is essential, is vital, to the rebuilding of that holy city which is entrusted to the saints, and which, by the grace and mercy of God, the faith of the Church hopes to accomplish on the ruins of our battered and broken civilization."

"The point which I want to leave with you this morning is this: the Catholic Bible is the pioneer of the Catholic Church. There was a time when if you claimed to be a Catholic you thought that it was very dangerous to disseminate the Scriptures. You were told that people would pervert them. I have no doubt that people do pervert the Scriptures; but the perversion is nothing to the perversion of the Christian religion which arises on every hand when people do not *know* the Bible. (*Cheers.*) I want you to bear in mind that the great need of the future is the building of the Catholic Church. All



ABORIGINES IN CHOTA NAGPUR PREPARING A SACRIFICIAL FEAST.

## Our Annual Meeting

those movements towards reunion which are characteristic of Christians to-day mean that the world is feeling the need of a universal Church, the old and wonderful conception of Hildebrand, but without its mistakes—a Catholic Church, a Church which shall include within it not only every Christian individual, but all those societies in which men are gathered together, Christian families, Christian cities, and, above all, Christian countries. We want a great overshadowing society of mankind which shall be the coping stone of the arch of human society. It is because the faith of the Church is going to bring about this universal society, that we want the Catholic Scriptures disseminated in every land. . . .

"People do not realize the history of the canon of Scripture. How was it gathered together? You will remember, if you read the pastoral Epistles, that in the first age the Church of Christ is called 'the pillar and ground of the truth.' Quite so. It is the life of the Church which witnesses to the Gospel of Christ. But before Christianity was two hundred years old, Irenæus, the Bishop of Lyons, spoke of the Scriptures as "the pillar and the ground of the faith"—using exactly the same expression of the Scriptures which the pastoral Epistle had used of the Church. Why? Because the Church of Christ rests upon the apostolic witness—not upon the apostolic character, not upon the apostolic sermons, but upon the witness which they were careful to hand down unimpaired as representing the facts of the Gospel. What does St. John say? 'What we have seen and handled of the Word of Life that declare we unto you.' What does St. Paul say? He says, 'I handed over to you that which I also received, how

that Christ died for our sins and rose again.' It was something which he had to hand on without the interference of his own personality. It was a great truth with which he was entrusted. There was no doubt of the universal character of his mission. He published it far and wide. He let it work: he let it go. He knew that it would do its own work. So in the Epistle to the Galatians he says: 'If I or an angel from heaven preach unto you any other Gospel than that which you have received, let him be anathema'—St. Paul knew how to use the word 'anathema' on an appropriate occasion. So people said, 'We must preserve this witness of the Apostles.' . . .

"Do not be led away by the absurd suggestion that the Scriptures are a sort of mine in which private judgment is to dig, and from which it is to bring up all it can. That is not why we believe that the Scriptures must be published everywhere. It is because they contain the pearl of great price, because they contain that upon which the Christian Church rests; you cannot have the Christian Church, and you cannot have the life of the Christian Church, unless you have the Christian Gospel. Therefore I say, let the Gospel fly abroad. Do not be afraid. Be bold, like the Apostles. 'Tell it out among the heathen that the Lord is King.' Put the Bible into their hands, and they will be ready for the Church when it comes." (*Loud cheers.*)

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The motion having been carried unanimously, the Doxology was sung, and Bishop Fyson pronounced the Benediction. The proceedings terminated with singing the first verse of the National Anthem.

A VERBATIM REPORT OF THE SPEECHES AT THE SOCIETY'S ANNIVERSARY  
CAN BE OBTAINED FREE, ON APPLICATION TO THE BIBLE HOUSE.

## Our New Vice-Presidents

The following gentlemen have accepted the post of Vice-President of the Society: Dr. Riley, Archbishop of Perth, West Australia; the Bishop of Lichfield; Bishop Hassé; Dr. M. E. Sadler, C.B., Vice-Chancellor of Leeds University; Sir William Mackworth Young, K.C.S.I.



# The Power of the Book

FOR millions of men the war has put new meaning into the Bible. God's Book is never more at home than amid great tribulation. We are all discovering afresh its awful, heart-piercing reality. We can feel with the trooper in a Scottish cavalry regiment who said: "Every time I use this sword of steel it gets the blunter; but every time I use this Sword of the Spirit it gets the sharper."

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A Russian princess wondered that the Psalms should bring such comfort to wounded men in hospital at Petrograd. "Why are you so fond of them?" she asked. "I had a Psalter with me at the front," replied a soldier. "It was in my pocket during many battles. We read the Psalms in our company before we went out to fight. They helped us. They prepared us to die. Many of us are dead."

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A German settler in the Canadian North West bought an English-German Testament in order to learn English. Meeting the colporteur a few months later, he said: "That little book has turned our lives to serve the Lord. We want a Bible." And when the Bible was handed to his wife, she exclaimed: "This is the Bread from heaven."

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A trooper in a Chilean cavalry regiment was on duty on the outskirts of Iquique, when he picked up from the ground a printed leaf, which had been torn from a Spanish Testament. He carried it away, and read it carefully. That single leaf removed the prejudice which had hindered him from accepting an invitation to service in the Evangelical church. He went there, and became converted—and after the service bought himself a Bible.

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In the far east of Siberia, one peasant

bought the Four Gospels to give to another peasant who was passing by: "You can't do without a plough or a harrow, can you? Well, neither can a Christian do without the Word of God."

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Messages from prisoners and captives testify to the power of the Scriptures given to them by our Society. Here are the words of two Buddhist convicts, in jail at Colombo:

"Although I had heard that Christ came to save us from sin, yet it is only through these books that I have learnt that He is able to do so; and by repentance I have received forgiveness."

"I never believed in Christ; but by the reading of the books you gave me I received light, and now I believe in Him and have received forgiveness of sin through His sacrifice."

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In Burma in 1913 a colporteur sold St. Matthew's Gospel to a Telugu lad working on the railway. Twelve months later, this lad told the colporteur that after carefully reading the book, he was now convinced that Christ is the Divine Saviour of the world: "Two things impressed me more than the rest: His authority over nature, in stilling the raging sea; and His death on the Cross to save all mankind. Are there any other books like St. Matthew, telling me more of His work on earth?" The lad then bought a Telugu Bible, and is at present a catechumen preparing for baptism.

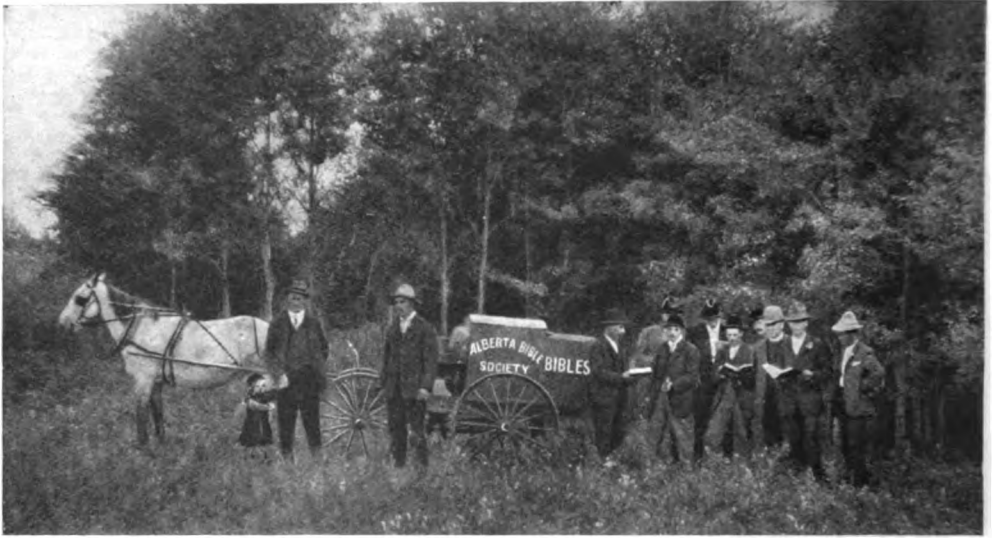
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In Western Canada a Chinese restaurant-keeper, who wanted to learn English, obtained a diglot copy of St. Matthew's Gospel in English and in Chinese. He was fascinated by the opening genealogy, which appeals deeply to the Chinese mind. As he read on, mastering the difficulties of the language, the



A MONGOLIAN BRIGAND.

## The Power of the Book



SELLING THE SCRIPTURES IN ALBERTA.

story laid hold on him, so that he grew concerned and restless. When he came to our Lord's promise of rest in Matt. xi. 28-30, he exclaimed: "This is the Man of rest—the very Man for me; I must find Him." To-day, that Chinese restaurant-keeper is living a consistent Christian life.

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At Campo Formoso, in the State of Bahia, the sacristan of the church borrowed a Portuguese Bible, and after getting his priest's permission read it with keen interest. He told the colporteur that it contained "the very fountain of truth from which every one might drink."

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A missionary in India was walking through the jungle when he came upon an Indian funeral—a company of forty persons, met to burn the dead. They were all, however, sitting in a circle at some distance from the pyre, and one of them was reading a Gujarati Gospel aloud to the rest.

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At Rio a colporteur went to see one of his acquaintances in hospital, and found a Bible lying on his bed: "This book," said the sick man, "has been a moral doctor to me. The more I read it, the more I like it; but it wakes up a man who is not living right. I have not been

living right, and I am now thoroughly determined to change my life."

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The following letter comes from the Chinese officer in charge of the prison at Tatszkou, on the borders of Mongolia. It will impress all Englishmen who have lived in China and who know something of the medieval barbarities which are still common in Chinese prisons.

"To The British and Foreign Bible Society: Greeting! You presented us with twenty-four copies of the New Testament, for use among the prisoners. Before I distributed these I studied the book for myself, and was greatly helped by it; it was as the Bread of Life to my soul, and I desire to thank you for the work the Bible Society is doing for the reclaiming of men.

"I presented the Testaments to the prisoners under my care, and exhorted them to make a personal study of the book. By so doing they would be enabled to leave their evil ways and revert to the good; they would receive grace and favour, and being delivered from perdition themselves, their descendants from generation to generation will go on to grow in goodness and virtue. Then they will know the great good work done by the Bible Society—a work they will never be able to value sufficiently, or to repay."

# Points from our New Report

## Translation and Revision

**N**OTWITHSTANDING the great war, Christian mission work abroad is going forward, except in certain limited areas. Translators and revisers of the Scriptures have made no pause in their sacred labour. New versions and new editions of the Word of God are flowing steadily from the press. The Bible Society publishes the Gospel in some fresh language on an average about once every six weeks.

During the past year portions of the Word of God have been printed by the Society for the first time in **NINE MORE LANGUAGES**.

St. Mark's Gospel has appeared in the Ogaden-Harti dialect of *Somali*, widely spoken in Italian Somaliland, as well as in the north of British East Africa.

In the western portion of the Nyanza Province of British East Africa, the Bantu Kavirondo number about 400,000; St. Matthew's Gospel has now been printed in *Hanga*, their chief dialect.

For tribesmen on the upper waters of the White Nile, St. Luke's Gospel is issued in the *Bor* dialect of *Jiang* (or Dinka).

For the *Lunda* people in Katanga, Belgian Congo, St. Mark's Gospel has been published.

A version of St. Mark's Gospel in *Konjo* has been printed for the Ba-Konjo, a tribe on the slopes of Mount Ruwenzori in Toro, whose main stock, however, live across the border of Belgian Congo.

St. Mark is issued in *Tixan*, a dialect of Lahuli, the language of certain mountain tribes in Lahaul, on the borders of Tibet.

St. Luke's Gospel has appeared in *Ho*, the speech of 400,000 of our Indian fellow-subjects in Chota Nagpur.

St. Mark has been published in the *Malu* dialect of Malaita, one of the Solomon Islands.

In the *Ao* dialect of *Naga*, spoken by the Naga hillmen of Assam, we have printed the Epistles of SS. James, Peter, John and Jude.

Of these new versions, three are primarily made for the Church Missionary Society; the others will be used by the Society for the Propagation of the Gospel; the American Methodist Episcopal Mission; the American Baptist Foreign Missionary Society; the Swedish



A CHRISTIAN CONGREGATION OF HO ABORIGINES; THE REV. A. LOGSDAIL, TRANSLATOR OF THE HO VERSION, IS IN THE CENTRE.

Photo kindly lent by the S.P.G.

## Points from our New Report

Evangelical National Society; the Moravian Mission; and the South Sea Islands Evangelical Mission.

During the past year, the complete Bible has appeared in four additional languages—in *Mombasa Swahili*, for British East Africa; in *Santali*, the language of a vigorous tribe in Bengal; in *Taichow*, a colloquial form of Chinese; and in *Nepali*, the language of the Gurkhas. Another complete Bible—now issued for the first time by our Society—is the revised *Slovenian* version which has just come out; the *editio princeps* of this version, however, was published as early as 1584.

The New Testament has also been issued for the first time in *Ila*, one of the tongues current in Northern Rhodesia; and in *Kashgar Turkish*, a Tatar dialect spoken in Chinese Turkestan.

The revised edition of the Hindi Bible appeared during the year. Although the war and its consequences have hindered progress in certain versions, revision work is proceeding steadily in many languages—including *Bulgarian*, *Mur dari*, *Marathi*, and *Kararese*, as well as in the *Wenli*, *Mandarin*, and *Hakka* forms of Chinese. The revision of Diodati's *Italian* New Testament has been successfully completed and will shortly appear in print.

### In the Tongues of the World

The carefully revised "Table of Languages" given in last year's Annual Report explained that the total number of versions in which the Bible Society had at any time promoted the translation or distribution of the Scriptures had risen to 474. In that Table separate numbers were assigned to five languages previously not reckoned apart, while thirteen more languages were added in which versions published by others have been circulated by the B.F.B.S. We now find that to these thirteen we must add three more, and that *Ijo* and *Nimbi* (or Brass), in the Niger Delta, must be numbered as separate tongues. Thus, with the nine fresh versions already recorded, we have thirteen names to add to 474—making altogether 487 languages, in which our Society has helped to produce or circulate the Scriptures. This includes the complete Bible in 129 languages, besides the New Testament in 118 more.

### The Year's Issues

The Society's issues of the Scriptures now to be reported rose last year to the huge total of 10,162,413 copies. This astonishing result is made up of 855,481 Bibles, 1,803,047 New Testaments, and 7,503,885 smaller volumes, each comprising at least one complete book of Holy Scripture. Compared with the issues announced a year ago, this shows an increase of over 1,200,000 copies. It is true that the number of Bibles has diminished by more than 150,000; on the other hand, Testaments have increased by 528,000, and smaller portions by 827,000. Such unprecedented figures are swollen by our large war distribution, while they also reflect the eager demand for Gospels in the Far East. We note that half of these ten million books were sold by colportage.

At the Society's annual meeting in 1900, it seemed wonderful to announce for the first time issues which exceeded 5,000,000 volumes. It is instructive to note that the number of Bibles sent out then was almost as large as it was last year; but the Testaments now are nearly half as many again, while the smaller portions are two and a half times as numerous, as they were then. The vast expansion we record has mainly consisted of popular editions of Gospels and Psalters in many tongues, which are sold at nominal prices over all the mission fields of the world.

### For Soldiers and Sailors

Since the war began the Bible Society has done its utmost for the sailors and soldiers of all nations. It undertakes to present as many Testaments, Gospels, and Psalters as are needed, for the sick and wounded, for prisoners of war, for aliens interned in camps, and for civilian refugees. In carrying out this war distribution, the Society has unrivalled advantages. Through its agents and experienced colporteurs and from its depôts—not merely in great cities like Petrograd and Berlin and Paris and Constantinople, but at centres of conflict such as Antwerp and Warsaw and Belgrade and Tsingtau—God's Book has been put into the hands of multitudes who feel their need of it now as they never did before. During the first eight months of the war, while guarding

## Points from our New Report

carefully against overlapping and waste, the Society has supplied for these purposes more than a million and a half volumes, in over twenty languages, and in a dozen different countries.

It was inevitable that the war should dislocate our normal work in Central Europe, where the Society's affairs have been conducted by Herr Hartkopf with eminent ability and discretion. Largely by the aid of German friends, he has been able to send out from Berlin half a million books for German and Austrian troops, and for Russian and French and British prisoners of war in Germany. At Constantinople our agent, the Rev. T. R. Hodgson, bravely remains at his post, and Bible work in Turkey so far has suffered little interruption, though depôts at places like Jerusalem and Beirût and Smyrna and Bagdad have perforce been closed.

### The Auxiliaries

At the end of March, 1915, the Society had 4,980 Auxiliaries, Branches, and Associations in England and Wales. In connexion with these, during the previous twelve months, 3,838 meetings were held, and 3,080 sermons preached, on behalf of the Society.

Outside the United Kingdom the Society has over 3,000 Auxiliaries and Branches, mainly in the British Dominions and Colonies. Many of these carry on

vigorous Bible distribution in their own localities, besides sending generous contributions to London.

### Finance

When war broke out, the Committee made instant preparations to weather the storm. Our agents abroad, not less than the staff at home, responded promptly and loyally to the summons. Notwithstanding the strain of the year, the Society's EXPENDITURE was brought down by most stringent economy to £268,648.

It is good to know that the translation and publication of the Scriptures have not been curtailed; they cost £1,639 more than in 1913, and £6,914 more than in 1912. On colportage, as fewer men were employed, the Society has spent £4,576 less. Other expenses connected with foreign agencies were cut down by £3,534, and the home expenditure was reduced by £484. Altogether, the Society spent £6,650 less in 1914-15 than in 1913-14.

The INCOME last year sank to £266,734, a decrease of £8,713. When we scrutinize the main items, we find that the sales of the Scriptures yielded £99,093—a decrease of £3,147. Donations paid in London fell by £1,481. Legacies have produced £59,164. Following the usual practice, £57,665, being the average of receipts from legacies during the last seven years, has been taken into income—the balance, £1,499, being carried to



PERSIAN PRISONERS IN THE STOCKS AT NAR-HA-BAND.

## Points from our New Report



ON A FARM IN BRITISH EAST AFRICA.

*Copyright Photo by Mrs. F. Gled.*

the Legacy Equalization Fund. During the year, £6,162 has been sent to the Bible House by donors who desire to remain anonymous.

The contributions from Auxiliaries, etc., at home and abroad have amounted to £85,074, which is £4,616 less than in the previous year, 1913-14. We especially regret that the receipts from Auxiliaries in England and Wales show a falling off of £4,134.

We note that last year £297 was collected for the Society in the Russian Empire; £308 in France; £326 in Germany and Austria; £122 in Italy; £144 in Spain and Portugal; £119 in Egypt; and £464 in West Africa. In spite of the war £1,964 came from South Africa, and £3,276 from India and Ceylon—both amounts showing a slight increase. From China has come £780, and £223 from Japan and Korea; £345 was raised in South America, and £191 in the West Indies.

The Canadian Bible Society, with its multitude of branches, raised last year for all purposes £25,500; of this final total, £7,100 was expended in colportage within the Dominion, while a net sum of £5,373 (over £1,000 less than in 1913-14) was contributed to our Society's enterprise in foreign lands. The Australian Auxiliaries have raised altogether £10,678; out of this, £4,301 was expended locally, leaving £6,377 for the Society's general work—thus more than doubling Australia's contribution for 1913-14. Gifts from New Zealand, after deducting local ex-

penditure, reached £1,718—an increase of over £400. The Hibernian Society has sent £1,766.

Thus comparing the Society's total income, £266,734, with its total outlay, £268,648, the twelve months' working has left a DEFICIT of only £1,914. When we take account of the difficulties which have been conquered and the demands which have been satisfied during this terrible and momentous year—a year without parallel in living men's experience—we can only praise God humbly and fervently, because His own right hand has guided us and His holy arm carried us through.

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The war and its overwhelming sacrifices are driving men back to God. People everywhere are smitten and humbled by the awful nearness of things unseen. More earnestly than ever the Bible Society calls on its friends for more money to send out that Book which is for the healing of the nations.

A soldier has pictured one furious battle in the Carpathians, full of blood and fire and roar of cannon and vapour of smoke, where death was reaping a dreadful harvest. Yet close by, on the verge of the danger-zone, a peasant with his yoke of oxen was ploughing long furrows across the field, while another peasant cast seed into the earth—seed for the future, germinating new life.

Those peasants are a parable of the Bible Society.

# A Testament for the Kashgars

ONE more complete New Testament has just been added to the Society's list of publications, by the issue of the Kashgar Turkish version. This Tatar dialect is current in Chinese Turkestan—which lies in the very heart of Central Asia, between the Thian Shan mountains and the northern frontier of Tibet. The city of Kashgar stands in a rich oasis, from which diverge the caravan routes which lead east to Peking, south to India, and west into the Russian Empire; and it is consequently a place of considerable strategic importance.

The Four Gospels in Kashgar Turkish were originally published by our Society in 1898. The translation was made by Johannes Awetaranian, who was originally a Turkish *mullah*, or Moslem religious official, known then as Muhammad Sukri. After his conversion he joined the staff of the Swedish Missionary Society in Turkestan. His version of the Gospels was originally made from the Arabic New Testament, with reference to the Greek text, and compared with the Persian and Armenian versions. The translator was

assisted by Mirza Abdul Kerim Ahmad, a Kashgar Tatar by birth, and their work was revised by the Rev. L. E. Högberg and other members of the Swedish Mission at Kashgar.

In 1911 a revised edition of the Gospels and a translation of the Acts were prepared by Pastor Awetaranian, and published by the "Deutsche Orient Mission," which the translator had joined some years previously, and in connexion with which he had undertaken Christian service among the Moslems in Bulgaria. He worked from the original Greek text for this edition, which was printed at Philippopolis in Eastern Rumelia. Since then, the remaining books of the New Testament have been translated into Kashgar Turkish and the whole revised by Pastor Awetaranian, in conjunction with Pastor Raquette of the Swedish Missionary Society, certain expenses being defrayed by the B.F.B.S. The printing and binding of the complete work, which was brought to a standstill for some time owing to the war in the Balkans, has been carried out at Philippopolis.



THE COURTYARD OF THE PRINCIPAL CARAVANSERAI  
IN THE CITY OF KASHGAR.

## Abroad with our Colporteurs

AN international institution like the Bible Society includes on its staff Christians of many different races, as well as different communions. In the foreign countries which are now at war—Russia, Germany, Austria-Hungary, Serbia, Turkey, France, and Belgium—the Bible Society had been employing more than 200 colporteurs. Scores of these men were called up to serve with the colours of their respective nations. And the Committee, to their sorrow, can no longer remit money to maintain some seventy German and Austrian colporteurs, many of them old and faithful servants. Moreover, in many distant countries, the indirect consequences of the European conflict have been deepening the poverty of the poor. Nevertheless, in spite of all these hindrances, our sales by colportage have once more surpassed all previous records. In 1912, the total was 3,800,000, in 1913 it rose to 4,300,000, but in 1914 it has exceeded 5,000,000 copies of the Scriptures. The growth has been most marked in Korea, where the colporteur's sales last year increased by 350,000, and in China, where they rose by 485,000 books.

We have only space for a few glimpses of the colporteurs' chequered experience, which is not without hardship and danger. In the Amazon Valley the bare necessities of life are hard to obtain, and several colporteurs, travelling by canoe along the tangled waterways, have sickened with fever, due mainly to lack of proper food. Among the Ural Mountains two Russian colporteurs, wrapped in furs, travelled 800 miles over the snow with a horse and sleigh, visiting scattered villages; once they were lost and half-frozen in a blizzard, but they found refuge in a camp of Kirghiz Tatars, who revived them with brick tea brewed in Kirghiz fashion.

In Bolivia, a Spanish Bible was sold to a toreador, who had just taken part in a bull-fight. In Persia, not a few books were bought by British, Armenian, and Persian employees of the Anglo-Persian Oil Company. Chinese Gospels were sold in the opium dens at Lima. Japanese

Gospels found many purchasers in Vancouver. Burmese Gospels were distributed in Buddhist nunneries near Mandalay. A colporteur visited remote hamlets and huts in Venezuela, where nobody had set eyes on a Bible before.

On the far Pacific coast of Siberia many Korean immigrants have entered the fold of the Orthodox Church. One of these Korean converts, recommended to our Society by the Russian missionary bishop in Vladivostock, was engaged last year to sell the Scriptures among his fellow-countrymen there, and proved a zealous worker.

In Brazil a colporteur found a band of milkmen busy washing their cans. They asked him: "Does your Book condemn putting water into milk?" He opened the Bible at 1 Peter ii. 2 and read aloud: "As newborn babes, desire the sincere milk of the word"—where, in the Portuguese version, "sincere" is rendered by "unadulterated." "If your Book talks like that," said a milkman, "let me have a copy."

In the ancient Italian town of Adria, a girl asked our Bible-seller for love-stories—*romanzi d'amore*; he replied that he had only one love-story—the story of God's love to us, manifested in Jesus Christ—and she bought a New Testament.

We have space to quote only one testimony to the value of the colporteur as a pioneer. From Central China, the Rev. P. T. Dempsey, of the Wesleyan Methodist Mission, writes: "At one hill-side temple, the Buddhist priests and the people who were worshipping images all bought books from the colporteurs. So in the darkest places, as yet untouched by the agency of church or mission station, the colporteur goes as pioneer. Humanly speaking, were it not for the work of men like him, multitudes would never have a chance to hear anything about God or Jesus Christ. Thanks to the British and Foreign Bible Society, and the colporteurs it supports, these regions are not altogether neglected."



# Matters of Moment

We cannot record a year's output of above ten million books without pausing reverently to bless God once more for the fathers and founders of the Bible Society. We call to mind how those men of faith and courage girded themselves for their task amid the gloom of a national crisis, while England was wrestling in a life-and-death struggle with Napoleon. And though Europe to-day is enduring another ordeal, not less stern and terrible than theirs, we stand pledged to persevere in the same sacred mission—by the grace of our fathers' God.

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When the war began, the Bible Society had about sixty depôts and sub-depôts for the sale of the Scriptures in those continental countries which are now engaged in conflict.

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The war has not checked our Society's activity. Here is one proof, among many.

If you had called at the London Bible House on April 22nd, you might have seen on its warehouse floor 40,000 copies of the Scriptures, ready packed for despatch to many distant parts of the world. Their destinations included Cape Town, Colombo, Madras, Paris, Durban, Port Said, Allahabad, Adelaide, Guayaquil, Brisbane, Bombay, and Buenaventura in Ecuador. A more important consignment consisted of twenty-five cases containing Persian editions and weighing two tons.

These were addressed to our depôt at Julfa, a suburb of Ispahan, and were being

shipped via Busra—the port on the Persian Gulf which is now occupied by British troops. A still larger consignment contained 5,000 copies of the Union Ibo Bible for Southern Nigeria, which were packed in fifty-five cases, and weighed four and a half tons. This Union Ibo Bible was first published in 1913, and since that time no fewer than 15,000 copies have been printed to meet the steady demand from Iboland.

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In accordance with the request of the Panama-Pacific Exposition, a "World's Bible Congress" is to be held in San Francisco from August 1st to 4th, under the auspices of the American Bible Society, which celebrates its own Centenary in 1916. The Honorary Presidency has been accepted by President Wilson, but the actual President will be Mr. James Wood, President of the A.B.S. Among those expected to attend are three Bishops of the Orthodox Greek Church in the Turkish Empire; the Rev. Dr. Abraham Kuyper, formerly Prime Minister of Holland; Prof. Benjamin B. Warfield, of Princeton Seminary; and Prof. Giovanni Luzzi, of Florence. In its diversity of testimony concerning the power and influence of the Bible in the world, this Congress will be unlike any held hitherto.

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In the Punjab a village pundit confessed that he had seen in the papers how King George never omitted to read a daily chapter from the Bible, and

that he himself had copied that royal example with great regularity ever since.



HUMAYUN'S TOMB AT DELHI.

# Centenary of the Swedish Bible Society

By Dr. Karl Fries

THE Swedish Bible Society celebrated its centenary on Sunday, March 28th, in the presence of H.M. the King, the Crown Prince, the Crown Princess, and several other members of the royal family, including Prince and Princess Oscar Bernadotte. The church of St. Nicholas was crowded with an audience among which were numbered many of the most prominent officials of the kingdom and representatives of the clergy. The function was opened by the late Lord Chamberlain Baron Fredrik von Essen, who for seventeen years has been the president of the Society. He expressed the joy of the Society at the presence of the King and so many other well-wishers of the work, and paid a cordial tribute of gratitude to the British and Foreign Bible Society for the support and encouragement received in the earlier days of the history of the Swedish Society.

The main speech was made by the newly appointed Archbishop Nathan Söderblom, D.D., who referred to some of the characteristic utterances by speakers at the annual meetings of the Society at various periods reflecting the conditions of the times in the world, in Sweden, and in Bible work, as well as their views regarding the Bible itself.

Let me now give a few points from the history of the Swedish Bible Society.

During the first year of its own existence the British and Foreign Bible Society, through the Swedish chaplain in London, Dr. Gustaf Brunnmark, inquired of a society in Stockholm called *Pro Fide et Christianismo* whether there was any dearth of Bibles in Sweden. The answer was that, happily, in Sweden the Light of the Gospel was shining

so brightly that there was no need for special efforts to print and circulate the Bible. This answer, however, was given without sufficient examination of the real conditions. Though the Bible was comparatively well known in the country, it was so expensive as to prevent the large majority of the population from possessing their own copies.

The B.F.B.S. received a very different report from two Scotsmen, the Rev. J. Paterson and the Rev. E. Henderson, who, on their way to India in 1805, had landed in Denmark and after some time moved over to Sweden. They found that there was great need of special efforts to spread the Bible in cheap editions, and in order to facilitate this they founded, with the collaboration of prominent men, a society called *Evangeliska Sällskapet*, which was officially recognized in 1809 and soon received a considerable grant from the B.F.B.S. for the publication of a cheap edition of the New Testament.

Dr. Brunnmark, during visits to his own country in 1813 and 1814, worked for the formation of a Swedish Bible Society, and a proposal to this effect was made in the *Evangeliska Sällskapet* on July 9th, 1814. The constitution was confirmed by the King on Feb. 22nd, 1815, and the first meeting was held on March 31st. The first President of the new Society was Count Mathias Rosenblad, who afterwards became Prime Minister. He remained President of the Society till his death in 1847. Several other bearers of high offices joined the committee of the Society, which counted among its members all the Bishops of the Swedish Church.

The Society took over the plates which had been prepared by the *Evangeliska Sällskapet* for printing the New Testament. Samuel Rumstedt, the same printer who had served the former, became the printer also of the newly-formed Society. The first edition of the New Testament, bearing the stamp of the Swedish Bible Society, was pub-



## Centenary of the Swedish Bible Society

lished in 1816, and when in 1865 the Society celebrated its jubilee, 780,321 Bibles or portions of the Bible had been circulated.

In the meantime the B.F.B.S. had started an agency of its own in Sweden, partly owing to the difference of opinion regarding the Apocrypha. Through this agency no less than 1,482,106 copies of the Scriptures had been circulated.

During the latter fifty years of the existence of the Swedish Society several changes have taken place in its arrangements for the publication of the Scriptures. One private printer after the other undertook the work, till at last an agreement was made with the National Missionary Society (*Evangeliska Fosterlandsstiftelsen*) which in 1895 undertook the printing and circulation of Bibles. The Missionary Society had at that time already an annual circulation of its own of 100,000 copies. Ten years earlier the B.F.B.S. had discontinued its agency in Sweden, after having spread nearly 3,000,000 volumes. In consequence, Sweden is probably the country where the number of distributed copies of the Bible more nearly approaches the number of inhabitants than any other.

Looking back upon the century that has passed since the foundation of the Swedish Bible Society, a wonderful change has taken place in regard to the circulation and the use of the Bible. Through this Society alone nearly 1,500,000 copies of the Bible, or parts of it, have been circulated. Of these, about 100,000 were given gratis. In commemoration of its centenary this Society has published through *Svenska Kyrkans Diakonistyreelse* a small 8vo edition of the New Testament, according to the translation of 1912. It is provided with sixty-three beautiful, full-page pictures, partly from works of art by the most prominent masters, and partly from photos taken in the Holy Land by the Swedish Professor E. Aurelius. This edition is intended in the first place for distribution among confirmation candidates and Sunday school pupils.



The century during which the Swedish Bible Society has existed has been marked by untiring efforts to produce a good translation of the Bible for Sweden. Indeed, a Royal Commission has been at work intermittently since 1773, and one tentative translation after another has appeared. Many of these have received a wide circulation, and have practically served the purpose of an authorized version. This autumn the Church Synod will meet, and give its final verdict on the translation published in 1912. Undoubtedly

as soon as an authorized version exists, new impetus will be given to the circulation of the Bible, as well as to the production of helps towards its study in the way of concordances, etc.

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The following cablegram, signed by the President and other officials of the Swedish Bible Society, was received in London on March 30th:

*To the British and Foreign Bible Society,  
146, Queen Victoria Street, London.*

On its Centenary the Swedish Bible Society sends an expression of deep esteem and gratitude to the British Parent Society, with which for a hundred years it has been connected in true Christian fellowship. May human souls all over the world increasingly recognize God's voice in the Holy Scriptures.

The following cable, signed by the secretaries of the British and Foreign Bible Society, was sent in reply:

*To the Swedish Bible Society, Stockholm.*

The British and Foreign Bible Society heartily congratulates the Swedish Bible Society on the completion of one hundred years of successful labours in the distribution of the Holy Scriptures, and wishes it God's blessing during the century upon which it is entering. May the two Societies, with their brethren of all lands, rejoice in ever-increasing fellowship in the glorious mission of making the Divine Message known and honoured throughout the world.

# The Wenli Company of Revisers

IN THE BIBLE IN THE WORLD for last October we published a photograph of the translators who have been engaged upon the Mandarin Union Version of the Scriptures. We now reproduce a companion photograph, showing the Union Wenli Company of Revisers. Wenli is the classical book-language of the Chinese, understood by educated people all over the vast area of China. Morrison's version of the Bible was in Wenli. From the middle of the nineteenth century down to its last decade the Wenli translation of the Bible in general use was the admirable version known as the "Delegates'," which was prepared by representatives of all the Protestant Missions in China and first published in 1850-4.

At the Shanghai Missionary Conference of 1890, however, it was decided to prepare two new versions of the Wenli

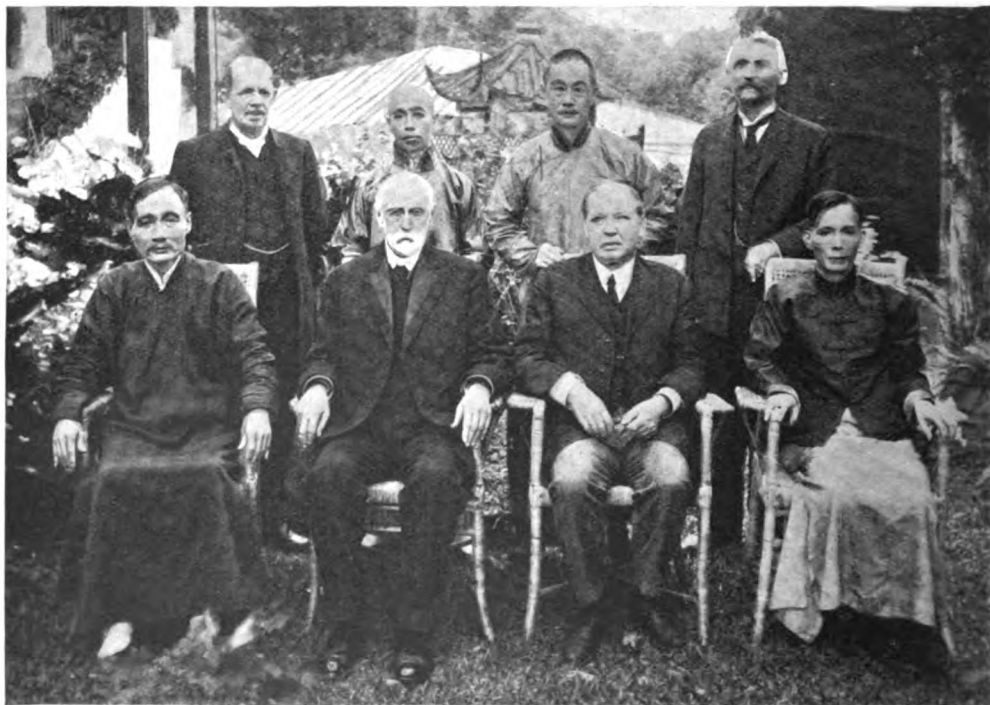
Bible, one in "High Wenli" and the other in a simpler style called "Easy Wenli." The translation in the simpler style eventually did not advance further than the New Testament (an edition of which was first issued in 1903), as it was subsequently thought wiser to fuse the two styles. The corresponding High Wenli version of the New Testament has now been thoroughly tested, and experience proves that it is "not too high and good" for Chinese daily reading. The revisers have been engaged for some years past on a similar version of the Old Testament, and expect to complete their task during 1916. As in the case of the Mandarin version, the three Bible Societies—the B.F.B.S., the A.B.S., and the N.B.S.S.—are defraying the expenses of this undertaking, with the exception of the revisers' salaries, which are paid by their own Missions.

REV. LL. LLOYD.

MR. HUNG.

MR. LIU.

REV. A. NAGEL.



MR. KUO.

REV. DR. J. WHERRY.

REV. T. W. PEARCE.

MR. CHEN.

THE UNION WENLI COMPANY OF REVISERS, AS NOW CONSTITUTED.



THE AUSTRALIAN CONTINGENT'S CAMP AT MENA, NEAR CAIRO.

*Photo by Zola, Cairo.*

## Subjects for Prayer

"Lift up your hearts."

"We lift them up unto the Lord."

The following special topics are suggested for this month:—

### LET US GIVE THANKS—

That 10,000,000 copies of the Scriptures were sent out last year.

### LET US PRAY—

For the Universal Church, that it may learn the lessons which God is teaching His world through this great tribulation.

For God's blessing on our Society's nine new versions; on the missions which will use them; and on the people in whose hands they will be placed.

For the Society's newly-appointed Committee, that they may receive all needful wisdom for conducting its affairs.

For a blessing upon each copy of the Scriptures distributed among the sick and wounded.

For fresh offers of service in the Society's foreign agencies, and in its new fields of labour.

For generous contributions, so that the Society can steadily develop its normal work, while also meeting the special claims which arise out of the war.

## The Society's New Committee for 1915-1916

C. A. Bingel, Esq.  
W. van O. Bruyn, Esq.  
R. D. Cheveley, Esq.  
G. T. Crosfield, Esq.  
Col. D. F. Douglas-Jones.  
Douglas Eyre, Esq.  
C. A. Flint, Esq.  
Sir William Godsell.  
H. Lance Gray, Esq.  
M. Gutteridge, Esq.  
Christian H. Kragh, Esq.  
G. B. Leechman, Esq.

\*R. L. Lundgren, Esq.  
Lieut.-Col. G. Mackinlay.  
\*R. Maconachie, Esq.  
H. W. Maynard, Esq.  
Gilbert J. McCaul, Esq.  
T. P. Newman, Esq.  
A. W. Oke, Esq.  
W. H. Poate, Esq.  
Leslie S. Robertson, Esq.  
Maj.-Gen. C. G. Robinson.  
E. J. Sewell, Esq.  
Colonel E. S. Skinner.

Dr. R. T. Smith.  
\*Otto Soldan, Esq.  
Douglas Spicer, Esq.  
\*James Steel, Esq.  
Charles F. Sutton, Esq.  
Sir Charles J. Tarring.  
Stuart Trotter, Esq.  
Hon. Montagu Waldegrave.  
C. Hay Walker, Esq.  
\*Theodore Walker, Esq.  
\*Axel Welin, Esq.  
Robert Whyte, Esq.

\* Not on the Committee last year.

# Personalia

Viscount Buxton, G.C.M.G., Governor-General of South Africa, has accepted the office of Patron of the Cape Auxiliary.

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The Kabaka of Uganda received, as part of the ceremony of his Coronation, a splendidly-bound and illuminated copy of the Bible in his own language. This volume was a gift from the Bible Society, and was placed in his hands by the Bishop of Uganda, who received it from his two senior native clergy. An English Bible was also presented to the Kabaka by the Bible Society on the first occasion on which he attended the Cathedral after his Coronation; it was explained to him that the book was a replica of that which had been presented to Queen Victoria.

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A letter from the Kabaka has recently reached the Bible House, conveying his deep expression of gratitude and thanks: "It is certainly very kind of your Society to think of me at this critical time in my life's career. I shall treasure these volumes very much, and will always think of you whenever I use them."

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We regret to record the death of the Right Rev. Bishop Moorhouse, who has been a Vice-President of our Society since 1876, and indeed stood second in seniority on the Vice-Presidents' list. Born at Sheffield in 1826, and educated at St. John's College, Cambridge, he entered the ministry in 1853. In 1867 he became vicar of Paddington, and after nine years of most successful ministry he was consecrated Bishop of Melbourne in succession to Bishop Perry. Ten years later he was recalled to England to succeed Bishop Fraser at Manchester—a

position which he held until 1903, when, at the age of seventy-seven, he retired, still strong and vigorous, to spend the rest of his days in peaceful country life at Taunton.

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Bishop Moorhouse was essentially a robust personality. Physically and mentally

there was about him an air of sturdiness and vigour. The bent of his mind directed his studies mainly along philosophical channels, resulting in very decided opinions, clearly shaped and expressed publicly with courageous outspokenness. As a speaker, his voice and language and thought all contributed to the impression of well-considered and final judgment on the topic with which he was dealing. Perhaps no public speaker in Melbourne was ever more consistently reported than Bishop Moorhouse, and his opinions and judgments, on imperial as well as on



BANANA-SELLERS AT FORT PORTAL MARKET, UGANDA PROTECTORATE.

Copyright Photo by Mrs F. Gleed.

ecclesiastical questions, are still quoted throughout Australia. He will be long remembered as a wise and strong administrator. While his teaching revealed the workings of a keen intellect, it always resolved itself into a faithful presentation of the Gospel of our Lord Jesus Christ. Both in Australia and in Manchester, he was a whole-hearted supporter of the Bible Society, presiding frequently at its meetings; and at the time of his return to England from Australia he was one of the speakers at the Society's May Meeting in Exeter Hall.

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A special donation of \$125 has been contributed by a lady in Canada, to defray the cost of printing a Polish Gospel in Braille type for the blind.

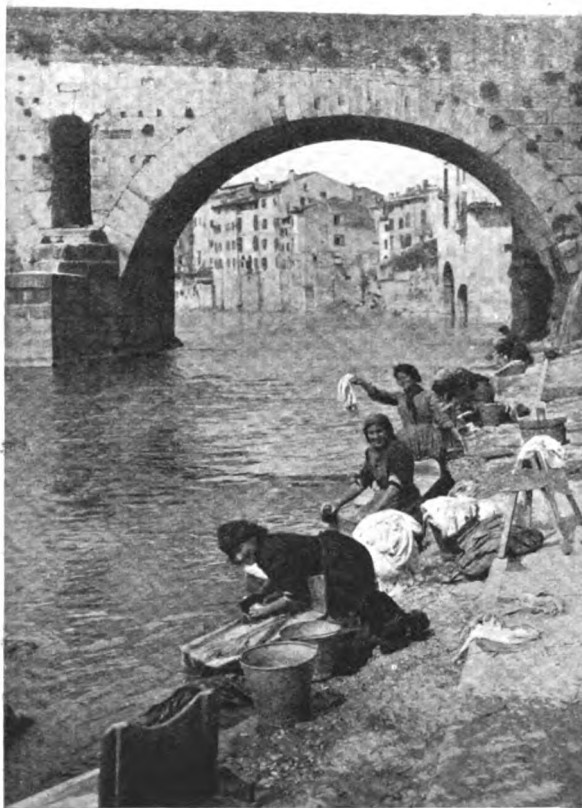
British and Foreign Bible Society, 148, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: William Deacon's Bank, Limited, 20, Birchin Lane, London, E.C.

# The Bible in the World

I  
saw  
a  
Great  
White  
Throne

**A**MID the overwhelming glories and terrors of the Apocalypse, there is one vision which fills our souls with serene and triumphant tranquillity. The prophet in exile who gazed upward and beheld the great white throne of heaven saw confronting him on earth the imperial throne of Cæsar—a throne blackened and blood-stained with Nero's nameless crimes. Yet high above human tyrants, above the rulers of the darkness of this world, he discerned by faith the One King, eternal, immortal, and invisible, reigning in stainless righteousness and love. Here is the supreme apocalypse of Scripture. Indeed, in a profound sense, the Bible from first to last may be described as the Book of the Revelation of the Great White Throne.

The Old Testament is taken up with this message. It sets out to teach and prove that justice belongs to the very nature of things, and governs all the corners of the universe. The Old Testament is continually proclaiming the holiness of God, affirming that He who is Almighty is in His very being nothing but good and just. To us, this may sound like the mere alphabet of religion. But in ancient days the neighbours of Israel, the Moabites and the Sidonians, worshipped evil deities—such as tribes in tropical Africa worship now. They sacrificed to foul and monstrous idols, and paid homage to gods who were demons. Moreover, men had grown familiar with tyrants in human shape. The despots of primitive history governed by sheer wilfulness. For it is the essence of tyranny to act not according to right and justice, but by the tyrant's own caprice. To bondsmen who cowered before Sesostris or Sennacherib it seemed natural that they should bow down to a Sultan in the sky. And, therefore, the first lesson of revelation had to be this—that the Ruler of heaven and earth is pure and perfect goodness; that the One Supreme Will loves righteousness



JULY 1915

BY THE ADIGE AT VERONA.

*Photo by Hope Macey.*

## I saw a Great White Throne

and hates iniquity and avenges wrong; that the Eternal Name is faithful and true. To modern Christians that doctrine appears an obvious postulate. But men had to learn through long generations of discipline that the throne of God must needs be "whiteness, most white." The revelation of the Gospel only deepened the awful reality of God's righteousness by disclosing in the midst of His throne a Lamb as it had been slain. The triumph-song of the redeemed rises into this climax: "Just and true are Thy ways, Thou King of saints." And the prayer which Christ Himself taught us ends with our confession of confidence in our Father, because the kingdom and the power and the glory are everlastingly His own.

That faith in the Great White Throne remains our final confession—the last refuge of all the perplexed and afflicted children of God. For still we see goodness despised and persecuted, and truth betrayed, and justice trampled underfoot. Still the embattled hosts of evil—thrones and dominations and principalities and powers—array themselves against the cause of right. How often our hearts rage in hot wrath against the cruelty and oppression in the world! How often, even in our own land, we discover that the weak are thrust aside because of their weakness, and the ignorant exploited by reason of their simplicity, and the poor defrauded and disinherited just because they are poor. There is only one assurance which can keep us brave to labour on for the least of Christ's little ones—the certainty that the Judge of all the earth shall avenge and recompense them at last.

So also, when the foes of the Church wax mighty, when its divisions multiply and its superstitions increase, and all the legions of sin and unbelief gather to assault the spiritual city, where can timid Christians find refuge and succour? Faith has only one fortress: but that is impregnable.

"Under the shadow of Thy throne  
Thy saints have dwelt secure."

For there, and there alone, do they begin to understand the solemn prophecy against God's enemies: "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

In this dreadful season of conflict and massacre, when men's hearts grow sick at the news of horrors which they dare not describe, Christians cling fast to their confidence in the King of righteousness. When each morning brings word of fresh bloodshed, we can fall back upon the faith of the martyrs. For every martyrdom on earth makes mute appeal to the Supreme Arbiter and the Last Assize. Every brave life laid down for the sake of truth and freedom cries out for the recompense of God. And though as men count time, God's answer tarries, it is already written and registered in heaven.

"Martyrs, what of the night?  
Nay, is it night with you yet?  
We—for our part—we forget.  
What night was, if it were,  
The loud red mouths of the fight  
Are silent and shut where we are.  
In our eyes the tempestuous air  
Shines as the face of a star."

The faith of the martyrs has been the same in all ages. They have endured life's agony, as seeing the Invisible. Above the world's darkness and rebellion they have caught the shining vision of the Great White Throne. We learn the secret of their sweetness and patience and fortitude, when we cast ourselves before the Throne and before the Lamb, when we submit our spirits as dear children to His holy and awful Will, and enter into His rest. So, amid wars and rumours of wars, even we may possess that victorious peace which passeth all understanding. For the Lord of hosts hath established His throne in the heavens; and *His kingdom ruleth over all.*

T. H. D.

### DO-NOUGHT IS DO-ILL.

Deem not that Satan grinds his men to-day:  
Fold but thine hands, and thou shalt draw his pay.  
*Frederick Langbridge.*



## Matters of Moment



FISHING IN THE CURRENT RIVER, PORT ARTHUR.

*By kind permission of the Canadian Northern Railway.*

Friends of the Bible Society in many lands will learn with keen interest and gratification that the Rev. J. H. Ritson, who has been one of the General Secretaries at the Bible House since 1900, has received the honorary degree of Doctor of Divinity from the Wesleyan Theological College which is affiliated to McGill University, Montreal. Dr. Ritson graduated at Oxford, where he was Brackenbury science scholar of Balliol. He is a member of the Legal Hundred of the Wesleyan Methodist Church, and is also a member of the Continuation Committee of the Edinburgh Missionary Conference. In Canada, which Dr. Ritson has repeatedly visited on behalf of the Bible Society, he is widely known and highly esteemed as "a man of international importance"—to quote the words of Principal James Smyth in the convocation when the degree

was conferred. His colleagues congratulate their friend very heartily on this honour which has come to him. Besides the personal distinction which it confers, it is also a tribute to our Society, and in particular a recognition of the work of the Canadian Bible Society, which Dr. Ritson did so much to found and foster.

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Following on the account which we published in January of the new Pope's letter to the St. Jerome Society, we may quote a paragraph, which is headed "Thousands of Gospels in Italian," from the Roman newspaper *La Tribuna*, of May 11th:—"The Pious Society of St. Jerome, encouraged by the Pope's support and under the presidency of Monsignor Tedeschini, has once more resumed its regular meetings, and it is now producing

## Matters of Moment

an edition of the Gospels and the Acts of the Apostles, which is to be handed over to the 'Gospel League' (*Lega del Vangelo*), for wide diffusion by the same. Tens of thousands of copies are now ready at the Vatican Press. The simple but elegant volume begins with the letters of Pius X. and Benedict XV. to Cardinal Cassetta, the Society's patron. The notes have been opportunely modified. A new edition is in preparation, which will contain the Prayers and the Catechism." We understand that the edition described above, which omits the Catechism and Prayers, largely resembles the original editions published by the St. Jerome Society. Significant omissions also occur in the preface, as compared with the preface of the edition of 1911, one section now left out being definitely controversial and characteristically Roman in tone.

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For years it has been the regular custom of the Bible Society to offer the Scriptures to all students at the five Universities of British India—Calcutta, Madras, Bombay, the Punjab, and Allahabad. When we realize that the University of Calcutta has more undergraduates than Oxford and Cambridge put together, we begin to estimate the importance of

this distribution. Each Indian student, when he enters college, is offered a copy of the Four Gospels and the Acts; half-way through his course, he is asked to accept the New Testament; and when he has graduated, the Society endeavours to arrange that he shall leave with the Bible in his hands. Students are allowed to select for themselves the version which they prefer, but almost invariably they choose English. During 1913 no fewer than 9,000 volumes were thus distributed among Indian students as gifts from the Bible Society, and in 1914 the number rose to 10,794 volumes.

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A large number of native Christian colporteurs and Biblewomen employed by our Society abroad are being maintained by gifts from individual friends at home. In China, in Korea, in Japan, in India, in Ceylon, in Malaya, in Palestine, in the Sudan, in Persia, and in the Russian Empire there are now altogether 228 colporteurs and 79 Biblewomen thus supported, representing about 230 contributing friends of the Society.

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Writing from Berlin on May 20th, Herr Hartkopf records that during the first three months of the present year 284,000 copies of the Scriptures have been sold in our Central European Agency, besides nearly 40,000 copies given away to prisoners and wounded soldiers. Of the books sold, about 100,000 copies were purchased at a high rate of discount by friends of the Bible, for distribution in hospitals and prison camps.

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Herr Hartkopf also reports: "Hardly a day passes without orders coming in for Esthonian New Testaments which are required for the numerous Esthonian prisoners of war." To respond to this need a new edition is being printed.

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The Society is also printing an edition of 10,000 Lettish New Testaments, as its stock of these books has become exhausted owing to the large demand for them for prisoners of war in Germany. In addition, 10,000 French New Testaments, 10,000 English New Testaments, and 10,000



KOREAN WOMEN  
WINDING COTTON.

Photo by  
Mr. C. H. Deal.

## Matters of Moment

copies of single Gospels and Psalters in English have also been despatched to Berlin *viâ* Holland since April, for distribution among French and English prisoners of war in Germany.

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Writing on May 8th from Constantinople, where the Society's dépôt at Pera remains open and undisturbed, our agent the Rev. T. R. Hodgson says:

"We are well, thank God, and for myself, in particular, I have special mercies and deliverances to be thankful for. I am glad to hear that my letters are encouraging to you, and that you are not too anxious about us here. As far as our work is concerned, and personally, I have absolutely nothing to complain of, and I can only repeat my sincere recognition of the consideration and forbearance shown to us by the Government and people of this country. May God, in His own good time, restore peace and goodwill to us all: and give us the gift of patience until that happy time shall come."

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Our circulation of the Scriptures in Russia during the first three months of 1915 amounted to 200,000 copies; of these 50,000 were sold by colportage, although our number of colporteurs in Russia has fallen from 70 to 55 in consequence of the war. In the same period 34,500 books were given away among soldiers and prisoners, besides 13,000 other books sold at war discount for free distribution.

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In Korea, where our circulation reached a phenomenal height last year, the issues



ARAB HORSES ON THE COAST  
OF THE PERSIAN GULF.

from the Bible House at Seoul during the first quarter of 1915 rose to a total of over 263,000 volumes.

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The Japanese Government in Korea has decided that within five years the Christian schools in that country must stop using the Bible as a text-book, and that no kind of religious exercise will then be allowed in the school buildings. The Japanese Director of the Education Bureau recently visited Europe, where some countries have absolutely separated education from religion; this he desires to do in Korea. The managers of the missionary schools in Korea have told the Director that they would prefer to close their schools, rather than continue them with the Bible excluded. The great majority of missionaries in Korea belong to the Presbyterian and Methodist Churches of North America.

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From New Zealand the treasurer of the Otago Bible Society has forwarded to London the sum of £4,189—the proceeds of a contingent legacy bequeathed some years ago to the B.F.B.S. by the late Miss Hawley of Leithfield, N.Z.

# The Rev. Harry Scott

WE announced in our last number that the Rev. Harry Scott, after several months of serious illness, is retiring from the Society's service, to the keen regret of the Committee. His resignation leaves a sorrowful blank at the Bible House. For it is safe to say that no member of the staff holds a higher place in the affection of all his colleagues.

Born at Walsall in 1858, Mr. Scott entered Cheshunt College at the age of twenty, as a missionary student. There he spent five fruitful years under the intellectual and spiritual influence of Dr. Henry Reynolds. That remarkable man was not only a learned theologian but also a great Christian personality, whose character inspired his pupils with intense veneration and left an indelible stamp on their minds. Mr. Scott was ordained at Wednesbury Road Congregational Church, Walsall, in the autumn of 1883, and sailed at once with his young wife for the New Guinea Mission of the L.M.S. In that field he had the good fortune to be associated with Dr. James Chalmers, the heroic missionary whose career was crowned by a martyr's death. Mr. Scott was stationed on Mer, one of the Murray Islands, in Torres Straits. Here he took part in translating the Gospels of St. Mark and St. John into the Mer language. Later, in 1902, the completed edition of this version of the Four Gospels was revised for the press by Mr. and Mrs. Scott, and published by the Bible Society. Mr. Scott's health, however, proved unequal to the tropical climate of Torres Straits, and in April 1886 he was reluctantly compelled to leave for New Zealand, returning to England the year after. In 1889 he accepted the charge of a congregation at Hereford attached to the Countess of Huntingdon's Con-



THE REV. HARRY SCOTT.

nexion. Three years later, at the age of thirty-four, he was appointed to the staff of the Bible Society, as Assistant District Secretary in North London. He found himself unfit for the strain of constant public speaking, and in 1894 became Assistant to the Home Secretary at the Bible House, his official status being changed in 1897 to "Assistant Home Secretary."

Through succeeding years Mr. Scott has devoted himself unsparingly to the multifarious and often tedious details of his duty. While he shrank from platforms and pulpits, he has displayed to an eminent degree the sagacity and enthusiasm and patient common sense which belong to a successful organizer. No man has done more to oil the wheels of our official machinery at Queen Victoria Street by virtue of his tireless sympathy and radiant good humour. No man on the staff has proved himself more brotherly and more loyal to those who worked with him, alike in high places and in low. In difficulty and emergency we have turned, by instinct, to his unselfish help, and we were never disappointed. Now that he must leave us, we realize more than ever how much we are losing.

Mr. Scott has made troops of personal friends, who appreciate the beautiful humility that is part of his charm. Indeed, self-assertion and self-advertisement are foreign to his nature, and outsiders cannot measure how much the Bible Society owes to the rare goodness and faithfulness of a man who has delighted to become *servus servorum Dei*. In his retirement from active service, he possesses five sons and a daughter, to cheer their father and mother. And his colleagues follow him with heartfelt love, and prayers that God will grant him a long, happy evening, filled with sunshine and peace.

# Nyasaland and the Bible

By the Bishop of Nyasaland

**I**T is more than a year, I am afraid, since I promised to write a few notes for this magazine with regard to the help we of the Universities' Mission have had in Nyasaland from the Bible Society, to the need there was for such help, and to the use which we have tried to make of it. But at last an opportunity has come with a few vacant, or more or less vacant days, and an occasion which is, alas! mixed up with something of a tragedy.

At the beginning of this year we had a small though very dangerous native rising in part of this country. At any other time it would no doubt have had headlines and evening paper posters to itself; this year, I doubt if it has got into English papers at all. But I mention it here because it raises very pertinent questions. It was treason and riot and particularly cruel and horrible murder; yet it was the work almost entirely of highly educated Africans, calling themselves Christians, and basing a sort of religion on certain millenaristic interpretations of parts of the books

of Daniel and Revelation—which they called, and which some of them probably really believed to be, Bible Christianity.

"Mark you this, Bassanio; the Devil can quote Scripture to his purpose." Antonio's moralizings are always rather a bore, and it is curiously strange what a capacity he has for missing the point. The Devil can, and on the Mount of Temptation did, both quote and misquote Scripture—as he has often done before and since, and as no doubt he has been doing among these unhappy African murderers at Chiradzulu this last month, who have paid the penalty for their sins. But the answer then, as now, is not less Bible, but more. Our Lord's answer to the Devil's "it is written" was not to say "you should not read what you cannot fully understand," but "it is written again." Doubtless the Bible with a teacher, who knows it because he loves it, and loves it because he really knows it, is far far better than the Bible without a teacher at all. The Ethiopian eunuch needed Philip's help



SCHOOL OF THE UNIVERSITIES' MISSION AT LIKOMA.

*Photo kindly lent by the U.M.C.A.*

## Nyasaland and the Bible

to understand Isaiah; but Philip got his chance, the chance many a missionary is looking and longing for, because somehow or other, *we do not know how*, the eunuch had got hold of a copy of the Scriptures. The best answer to isolated texts, and to dangerous deductions from them, is the whole Bible.

As a matter of fact, though as we have seen

it is not so all over Nyasaland, the use of the Bible by those who know little of organized Christianity is hardly possible in the parts of the country where the Universities' Mission is actually at work. The natives along the shores of Lake Nyasa have little opportunity of learning to read apart from Christian schools, and are probably Christians before they can make use of books.

We need the Bible, and we need it very deeply, but it is mainly for our best people. We are trying to build up a native Church in full communion with, yet independent of, ourselves; our people are not yet ready for it, and such independence will not come in our generation; for many years still to come we shall have the privilege of laying foundations. But the real thinking out and solving the great problems must be done, can only be done, by Africans for Africans. Our work is to train them to be fit to do it.

It is clear that for such work our people, our native clergy especially, must be "taught of the Spirit," they must have the "mind of Christ," they must have read, marked, learnt and inwardly digested not isolated texts but the whole Bible. They need first and foremost the Gospels to give light and life; but they need also to study and meditate over the history of nations viewed from God's



PRINTERS AT THE LIKOMA MISSION PRESS.

*Photo kindly lent by the U.M.C.A.*

standpoint in the Old Testament, and the drawing out of the concrete lessons, theological and practical, for Christians of all times, which we find particularly in the Epistles of St. John and St. Paul. We can trust the future with confidence to Christians if they really are men of the Bible; we must look for inevitable disaster if they are merely men of a few half-remembered texts.

It is exactly here that we have owed so much to the Bible Society. Our translations into Chi-Nyanja [or Eastern Nyanja] were almost inevitably piecemeal, here a book and there a book; little paper volumes, useful in their way of course, but giving little idea of what the Bible is as a whole. To print the Bible in one volume was and is beyond the range of our local press. All we could have hoped for would have been a series of volumes of unequal size and merit; and the temptation to any translator to spend his time revising, and correcting over and over again a book which he knew well, instead of pushing on with the whole work, would have been a very real one. It is quite unlikely that we should ever have got the whole Bible translated, had we not felt behind us the encouragement and help of the Bible Society, and been strengthened by the knowledge that if we finished the translation they would print it for us. [This

## Nyasaland and the Bible

printing was completed in 1912 and the volume reached Nyasaland in 1913.]

So for a year or more now we have had our one-volume copy of the Old and New Testaments, and can put it into the hands of our people. We shall not at present have great sales for it, since—as I have said above—it is only the few who can really use it. But the few *will* use it, and use it, we pray and believe, to the greater glory of God, to the good of their country, and to their own salvation. Only a week ago I had a letter from the newly appointed Chief of a big village on the east coast of Lake Nyasa, who is one of our communicants. He ends a letter which I fancy was written for the sake of the ending: "*sonincho nifura kupempa Bcoke Gcod Holy Bible anipache ayese kunilargatila pa mapempelo Ambuye anilangatile pa rchilo yolimba.*"\* It is no easy thing for a chief to be a Christian, since there are many customs to which, as a Christian, he cannot conform; it is good to know that this African wishes to rule his people in accordance with the word of God. His name is Justus Amasanche; perhaps some of those who read this article will be willing to help him by their prayers.

I hardly know what space it will be possible to spare for these notes, but I must add a short reference to one thing from another standpoint: it is the wonderful extent to which the attempt to bring the Bible to the knowledge of these child races has enlarged its meaning and its vividness for ourselves. It is one of the miracles of the Bible and one of the proofs of its inspiration that, while it was originally written much of it for one race and all

of it in a state of civilization utterly unlike our own, yet it has its message for all ages and civilizations; the principles are independent of their setting.

Yet it is good for us sometimes to come back to the setting and to see the meaning of simple statements in their simplicity.

I write on the day after Ash Wednesday, when the stern judgments from Deuteronomy were read to us in the Communion Service. I have heard them often enough before, and I hope realized the extension of their principles to modern life; but the curse on removing your neighbour's landmark does have a force here, where the actual thing is a fruitful source of disputes every hoeing season, which it did not have in a South London suburb—however conscious one might be that it really included cheating over tram-tickets.

Again, there are parts of the Bible which fall on our ears at home with a sense that they have little exact bearing on modern problems. We might be tempted to think this, perhaps, as we listen to St. Paul's careful and detailed instructions to

his Corinthian converts with regard to marriage problems. Nobody will suffer from such a temptation in Nyasaland; we are more than thankful to have such guidance to help us in the most difficult and complex problems of our whole work, and we need to meditate and pray over its principles with constant care and perseverance.

For all such work, if our people are to have any real share in it, a vernacular Bible is essential, and we are very thankful for the version



AN EVANGELIST OF THE  
U.M.C.A. IN NYASALAND.

Photo kindly lent  
by the U.M.C.A.

\* And I want to ask for the good book, the Holy Bible, and that you will help me by praying that our Lord will help me in my difficult work.



## Nyasaland and the Bible

which we now possess. It is not of course perfect, no first edition ever is, but it is in the hands of those who will work on it and improve it while they use it ; and when the large edition which the Society has so generously given us is exhausted, we shall have ready, we hope, an improved text. Language also is changing and growing together ; possibly in the next edition, certainly in some future one, the two Bibles of this country [in Eastern Nyanja and in Union Nyanja] will come together, and perhaps a single Bible, as a by-product of its real work, may do for our local languages here something of the work that our great Authorised Version has done for English.

But besides the material gift, besides even the spiritual help which the material gift brings, there is the encouragement which comes from the remembrance of the love and work and sacrifice which

has made it possible. All our work is done, we hope, for our Lord Himself and is offered to His service ; but we need not be ashamed to value the help that comes from human association. The Christians pictured in the arena, by the Epistle to the Hebrews, were " looking unto Jesus " ; but they were bidden also to be encouraged by their consciousness of the presence near them of others who have borne their witness. So to-day many a lonely translator is helped and encouraged to persevere in his work by his knowledge of the sympathy with it which he can so certainly count upon from the Bible Society at home. We believe in the Communion of Saints within the Church militant, as well as in the wider sense ; and across the boundaries of latitude and longitude, as across the limits of space and time, we claim such union in a common work and we go forward in the strength it supplies.

## A Chinese Testimony

THOSE who were present at our Society's annual meeting in Queen's Hall, on May 5th, will remember that His Excellency the Chinese Minister, who sent an apology for his unavoidable absence, was represented on the platform by Mr. Y. S. Tsao, the First Secretary of the Chinese Legation. Later in the same day Mr. Tsao, who is an earnest Christian, attended a private gathering of friends of the Society and delivered the following brief but impressive speech :

" His Excellency the Chinese Minister wishes me to express his sincere appreciation and hearty thanks for the courtesy and honour you have extended to him by your invitation to attend the Bible Society's annual meeting and also this gathering. The Minister regrets very much that on account of pressing duties, he has to forgo the pleasure of being present at the functions.

" To have heard the Secretary's report this morning is to know the wonderful record of success the Society has achieved, despite the handicap which the war must have given to the activities of the Society. It is learnt with keen interest that of the total number of copies of the Scriptures distributed, China should have received some two millions and a half

from your Society, and another million and a half in addition from the Scottish Society.

" Perhaps, in order to bring before you how such Bibles, or smaller portions, have been made use of, you would pardon me in making a personal reference for the sake of vividness. I read the Bible for the first time at my mother's knee, then for twenty-two times at St. John's College, Shanghai, and later in America with the Chinese students there. In a similar manner, the Chinese students here in Great Britain and those in China are being introduced to the Bible by the great campaign conducted by men like Dr. John R. Mott and Mr. Sherwood Eddy.

" According to Mr. Glover, of Cambridge, and Mr. Parkin, we learnt this morning that we have to read the Bible anew in the light of the present conditions. Indeed, if we consider the Bible as the fountain of wisdom and noble aspirations, as all Christians should do, then by gradations we might expect Universal Peace through the Biblical doctrine of Universal Brotherhood.

" In closing, let me thank you for the courtesy and honour you have shown me, and let me wish your Society prosperity and success for the coming year."



# Among Japanese in Vancouver

It is not generally realized—at all events outside Canada—that a considerable proportion of the inhabitants of Vancouver and its environs are immigrants from Japan. Among these Oriental citizens of the Dominion a colporteur of the Canadian Bible Society made a special effort last year and achieved successful sales ; he describes some of his interesting experiences in the following account.

VISITING from house to house among the Japanese in Vancouver I found that the majority had never seen a Bible ; I had to explain what it was, and before I could sell a copy, I had often to talk for a long time and outline the teachings of Christianity. In this way I sold to more than half, possibly to two-thirds of all the Japanese who had up to then possessed no part of the Scriptures. Those who had read some portion of the Bible, or at least seen the book, had usually had copies offered them after they reached Canada. It is always harder to work among non-Christian people when they have learnt nothing about Christianity in their own country. Probably half of the Japanese in British Columbia came from one particular region in Japan, and these are very much inferior, in general intelligence and education, to the Japanese settlers in the United States. Either they are, or they have been, strong Buddhists. As is the case with most immigrants, their religious faith has weakened considerably, and since they have not come into direct contact with Christian teaching or Christian people, many more drift away into agnosticism than become Christians.

Steveston I found to be an entirely Japanese village of about 2,000 people. Most

of the villagers are fishermen. They maintain their own school and hospital by funds raised among themselves, and the treatment in this hospital is absolutely free. The few white inhabitants of this community support six drinking saloons, and so the Japanese are unfortunately brought face to face with an aspect of Canadian life which does not attract them to something better than their own faith.

In Steveston I had difficulty in arranging for a service, as the Japanese evangelist there did not think that any one would come to it. There is no opportunity to meet the people of the village except on Saturday or Sunday morning, as they spend most of their time fishing. Through the manager of the Fishermen's Association, to which every villager belongs and contributes, I was able to arrange for a lecture and service on a Saturday evening, and had the schoolroom crowded—more



A LIGHTHOUSE ON VANCOUVER ISLAND.

*Photo by the Rev. J. H. Ritson.*

## Among Japanese in Vancouver

than 300 people being present, nearly all of them men. As there was no more room inside, the few women who came remained without and listened in the dark. The whole life of these people is reminiscent of an out-of-the-way part of Japan; thus, only a few of them had ever heard a Christian address before. They paid me the

closest attention for more than an hour, and then I sold a Bible and forty Testaments among them. The President of the Fishermen's Association was an ex-Buddhist priest, but he thanked me repeatedly for coming, and in a few closing remarks he was kind enough to say that my talk was the best he had ever heard from the point of view of practical advice and admonition.

In a year or two's time it should be possible to sell twice as many Bibles and Testaments to the same people, for wherever the Word of God goes it creates a demand for the things that are pure, and those who have read a little wish to read more. A man who reads a Gospel one year will buy a Testament the next, and a Bible the year following.

I had also some difficulty in arranging for a service at Victoria, where the local evangelist did not believe that anybody except Christians would attend. As I had only a few hours to prepare for the service, it was impossible to do much advertising. Nevertheless, about sixty people, out of a Japanese population of



THE QUAY AT VANCOUVER CITY. Photo by the Rev. J. H. Kitson.

200, were present, and bought a large number of books in the best bindings. The Japanese in Victoria live very much scattered; they can only be reached through some special services. I found, however, that quite a large number of them had already come in contact with Christianity,

which made them easier to deal with.

In and around Westminster I found numbers of Japanese who had never seen a Bible; but Mr. Akagawa, the evangelist, has a great influence over these people, most of whom are at work in the mills, and he secured me a good attendance for three services which were held in that place. Two of these services were held on the same night, and practically every man present bought a New Testament.

The Japanese in Vancouver and British Columbia feel keenly the anti-Japanese attitude of the Canadians there, and naturally this hinders the efforts to evangelize them. However, these Japanese respond readily to the Gospel message, and are open to our approach; especially do they respond to any advances made on the part of white people.

Owing to the fact that the Bible was a new book to so many, I chiefly sold books in the cheaper bindings. During my twenty days work in Vancouver I gave away only forty Gospels and three Testaments, but sold 238 Testaments and fifteen Bibles.

Last year our Society circulated 340,000 copies of the Scriptures in Japan. Of these, 220,000 were sold by colporteurs.

# Siberian Vignettes

**S**IBERIA is a rich treasure-house of minerals, and the mining industry ranks second only to agriculture. Gold is found plentifully in almost all the alpine country fringing the great Siberian plateau. Silver, lead, copper, and tin are obtained in the Altai and Nerchinsk Mountains; while the same region yields precious stones such as jasper, malachite, and beryl. There is considerable wealth of iron and coal.

Every year our Siberian colporteurs visit the mining districts. This often entails long and arduous journeys, and the Biblemen chosen for such work must be hardy, and also courageous and persevering, for it is by no means easy to commend God's Book to the rough set of men who labour in the mines.

## Over the Snow

The new year, 1914, found Tzvetkoff our depositary at Krasnoyarsk, together with Colporteur Nicolaieff, far from this centre. In December the depositary had invested in an outfit for a long colportage tour in the south of the Yeneseisk Province: this included a pair of horses and

a sleigh. The two men visited six groups of mines situated on the eastern flanks of the Altai Mountains, a region sparsely inhabited. At one mine, called "God-given," Tzvetkoff's sales were forty and Nicolaieff's seventeen copies. At the mines belonging to the Russian Gold-mining Company, Tzvetkoff's sales were fifty-three and Nicolaieff's fifty copies. On one part of the journey, owing to the continuous wind storms and the high altitudes, the snow had been whirled and driven off the roadway, leaving it so bare that they were compelled to hire wheeled conveyances. Another time, owing to the extreme narrowness of the pathway, which did not permit two horses to travel abreast, they were obliged to buy a narrower sleigh. This, fortunately, had a hood of matting, and afforded them some protection from the keen, biting winds. The total distance travelled on the above tour was about 670 miles.

We cannot measure the success of such a tour by the number of copies sold. The miners were a hard lot to work among, but our depositary seized every opportunity to impress upon them the direct duty of



THE SIBERIAN GOLD-MINING CAMP "ANDREEVSKY," WHERE OUR COLPORTEURS HAVE SOLD THE SCRIPTURES.

## Siberian Vignettes

each man to possess a copy of the Word of God.

### The Gold-mines in the Amur Valley

In the far east of Siberia our *depôt* at Khabarovsk is managed by Depositary Tchebikin, who from time to time has undertaken Bible-selling tours. Last summer he reported during such a journey: "Kerbinskaya Residence: I arrived here by steamer on the Amur River, obtaining a free passage. At the landing-stage I joined the caravan starting for the mines belonging to the Amgoon Co., 70 or 80 *versts* (= over fifty miles) distant. The Amgoon is a tributary of the Amur. The road was through a wild forest, and I had to pay 50 *kopecks* (= 1s.) per *pood* (36 pounds) carriage for my books. As for myself, I walked all the way on foot. I also visited the gold-mines belonging to Messrs. Eltzov and Levaschoff, some 7 *versts* distance from the mines of the Amgoon Co. My sales were not very brisk; in all I only sold about 25 *roubles* (= £2 12s.) worth of the Scriptures. There are not many Russians employed in these mines—only those who are foremen, and a few others who looked after the stores

and offices. However, I sold eighty copies among Chinese and Korean coolies. To appreciate this one must remember that these men are not at all ready purchasers of the Scriptures. The Russians, on the other hand, bought gladly. Five or six years ago nearly all those employed were Russians. Now, one company employs as many as 3,000 coolies, and only perhaps ten or twelve Russian workmen."

Depositary Tchebikin loved his work. His efforts to make the *depôt* a success, and to arrange it as a neat and business-like shop inside, were just being appreciated when a curt summons came to join the colours. Tchebikin had been through the Russo-Japanese war as a single man; now he has a wife and four little ones, as well as a comfortable home. Promotion had come after years of strenuous labour and a good deal of privation. Moreover, he had just got into the swing of his work, and the undertaking was promising well. No wonder he wept bitterly at having to leave it all and re-join his comrades in far-away Poland. He had to travel 7,000 miles before he reached the fighting line. Our latest news happily reports him alive and well.



A HILL IN YENESEISK PROVINCE. ON THE SUMMIT IS A SORT OF WALLED-IN FORTRESS, WHERE MAGNIFICENT WILD SHEEP (*Ovis montanus*) ARE REARED IN A HALF-WILD CONDITION, MAINLY FOR THE SAKE OF THEIR HANDSOME HORNS. IN THE FOREGROUND STANDS A TATAR GIRL IN RUSSIAN DRESS.

## Siberian Vignettes

### A Sympathetic Church

All the Bible Society's colporteurs in Siberia are devout members of the Orthodox Church. Our work owes no small debt to the sympathetic support which it receives from leaders of the Russian Church—from high ecclesiastical dignitaries down to the peasant "popes" of the villages. Last year a new experiment was tried of maintaining a Korean

colporteur to work among the immigrant Koreans scattered along the eastern seaboard of Siberia—many of whom have entered the fold of the Orthodox Church—and the ecclesiastical authorities in Vladivostock gave us every assistance in selecting a suitable man. An Orthodox missionary and the Russian missionary bishop helped Depositary Tchebikin to discover a Korean named Li-ik-su, and the bishop even promised "to find out if the new colporteur was just the man Tchebikin wanted," adding to our depositary: "When you are again in Vladivostock please come and see me; I want to hear all about your work." Colporteur Li-ik-su was furnished with the necessary permits, and the Russian Orthodox missionaries, who work among the Koreans there, lent him every assistance in his various itineraries among the outlying villages. He was fortunate enough to make a long excursion in the company of one of these missionaries, and naturally he found it far easier to sell the Scriptures after an address by the missionary than by ordinary house-to-house colportage.

We might almost reckon the Bishop of Ekaterinburg among our colporteurs: for in the course of his devoted attentions to



A LAKE NEAR THE SOURCE OF THE RIVER SARALA, ON THE RUSSO-MONGOLIAN FRONTIER, IN YENESEISK PROVINCE. THE MOUNTAINS ARE COVERED WITH ETERNAL SNOW.

sick and wounded soldiers in his diocese last winter, he distributed among them hundreds of volumes presented to him by the Bible Society. This bishop also assisted us to obtain the removal of certain inconvenient restrictions which hampered the work of a new colporteur engaged by us during 1914.

The predecessor of the above-mentioned new colporteur was Colporteur Kaschin, of the town of Perm. While serving the B.F.B.S., Kaschin had gradually prepared himself to take up the duties of a missionary, and had enrolled himself as a pupil in the Orthodox Missionary Seminary at Perm. His engagement with our Society terminated at the end of 1913, but he was good enough to advise and generally assist the colporteur who took his place, during the first two months of the succeeding year.

Another Siberian colporteur, named Krisoff, set about preparing himself last summer for the ministry of the Orthodox Church, which he eventually entered, and was duly consecrated as *diakon* on September 15th (O.S.), 1914. Krisoff's new sphere of labour, in which we wish him every blessing, is a small parish at Touloun, in the government of Irkutsk.

## Siberian Vignettes

On the other hand we have re-engaged in the Vladivostock region a colporteur who had spent the last few years in a monastery. Colporteur Korataeff was familiar with our work in this part of Siberia, having served six years previously under Depositary Saprikin, of Chita. After he left the service of the Society in 1906 he passed through much trouble. He lost his wife, and sought consolation in one of the Siberian monasteries, where he lived for about five years. In 1914 Depositary Tchebikin went to Blagovyeshchensk to re-engage Korataeff, taking a stock of Scriptures with him, which he handed over to Korataeff after final arrangements had been made. When war was declared, Korataeff was instructed to

hold himself in readiness to take up the post, if vacated by Tchebikin. He was able to take one of the last steamers from Blagovyeshchensk before navigation closed, and he arrived in Khabarovsk a week prior to Tchebikin's departure for the front. The first six weeks of Korataeff's renewed service were spent in Blagovyeshchensk, where he sold 263 books. He subsequently made a tour along the Amur railway, selling the Scriptures to workmen who were boring a tunnel, and another tour to mines lying north-west of Blagovyeshchensk, along the River Zee; and after taking over the depôt in Khabarovsk he made two short excursions among villages situated near the Ussurisk line of railway.

## Common Prayer

"It is a time to adventure for Christ: it is a time to pray."—*Cyril C. B. Bardsley.*

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

### LET US GIVE THANKS—

For the great chorus of testimony to the power of Holy Scripture in time of war.

### LET US PRAY—

For the Church of God, that it may be garrisoned by that peace which the world cannot give.

For a blessing upon the Word of God in the hands of sailors and all them that go down to the sea in ships.

For the members of our Society's staff who are exposed to peril in the lands where war is raging.

For the Rev. Dr. G. H. Bondfield, the Society's agent for China, that his health may be renewed during his furlough; and for all his co-workers responsible for the circulation of the Scriptures in China during his absence.

For Bible work in South Africa, and particularly for the B.F.B.S. Committee in Cape Town, that they may be guided in their search for a new Secretary.

For the full maintenance of our Society's income, even in these days of financial stringency.

# South America and the War



NITRATE IN SACKS FOR TRANSPORT.  
SEVERAL SACKS ARE ON FIRE.

IT is natural for those of us who live in the countries directly participating in this titanic war, to become so deeply engrossed in our own struggle that we hardly notice the havoc it brings upon neutral states. We are rather in the position of soldiers who watch the progress of an artillery duel, knowing that its issue spells victory or defeat for themselves; who are keenly alert to mark the direct results of the bombardment; but are indifferent whether the walls are vibrating and the windows shattered in some hamlet beyond range of the guns. Few people realize at all how the concussion of this war has shaken the distant countries of South America to their very foundations. In Argentina, which claims to be the leading South American republic, the outbreak of hostilities turned an already serious financial crisis into collapse and widespread ruin. Thousands

were thrown out of employment by the closing down of factories; the aggregate liabilities of bankruptcy rose to more than double the high total for 1913, and poverty became so acute that the Government had to feed the starving multitudes.

Again, in Brazil, the financial stringency since the war broke out made the rate of exchange subject to extraordinary fluctuations. "The only thing certain was its uncertainty." Such a phenomenon is symptomatic of deeper disturbances in the life of this powerful republic.

It is probably true to say that the republic of Chile has suffered more grievously from the war than has any other country not directly involved in the conflict. The flourishing nitrate industry formed the backbone of Chilean finance; suddenly this vital source of income became paralyzed, with disastrous conse-

## South America and the War

quences to the revenue and to the whole economic status of the nation.

### Nitrates

Northern Chile supplies the agriculturists of the world with their nitrates. This region is astonishingly rich in the precious mineral, because the country is absolutely rainless. Rain would have washed it away into the Pacific Ocean. The most vivid description we have seen of the nitrate fields is given in Lord Bryce's recent book on South America :

"They are unmitigated desert, a region of low, stony hills, dry and barren—not a shrub, not a blade of grass. Sources of fertility to other countries, they remain themselves for ever sterile. All the water is brought down in pipes from the upper course of the Loa, the stream which rises on the flanks of the volcano of San Pedro already mentioned. One can just descry in the far distance its snow-streaked summit. But the desert is all alive. Everywhere there are narrow-gauge lines of rails running hither and thither, with long rows of trucks passing down them, carrying lumps of rock. Groups of men are at work with pickaxes, breaking the ground or loading the trucks. Puffs of smoke and dust are rising from places where the rock is being blasted with dynamite. Here and there buildings, with machinery and tall iron pipes, show the *oficinas* where the rock is ground to powder, then washed and boiled, the liquid mass run off and drained and dried into a whitish powder, which is packed into sacks and sent down to the coast for shipment. The mineral occurs in a stratum which lies about a foot below the surface, and averages three feet in thickness. It is brownish grey in colour and very hard. . . .

"Each *oficina*—that is the name given to the places for the reduction and preparation of the mineral—is the centre of a larger or smaller nitrate estate, and the larger and more modern ones are equipped with houses for the managers and workpeople, each being a sort of village where the company supplies everything to the workpeople, who are mostly Chilean *rotos*, sturdy peasants of half-Indian blood. In South America one sees plenty of isolated mining villages in deserts, but here a

whole wide region unable to support human life is alive with an industrious population."

The export duty which the Chilean Government levies on nitrate produces a large annual revenue. It is the mainstay of the finance of the republic, and the flourishing condition of the trade had made it possible for the Government to fix ordinary taxation at a low figure.

The main cause of the breakdown in this important industry was the loss of the German market. Germany, it appears, was the chief purchaser of Chilean nitrates. At the commencement of the war Chile possessed supplies of nitrate more than sufficient to carry on for many months its export to countries other than Germany, if the German market was barred; indeed, we understand that these accumulated supplies have not yet been exhausted. The inevitable consequence was that the nitrate *oficinas* stopped work; thousands of workmen were thrown out of employment; and the year 1914 closed amid gloom.

In another way also, the war has come home to Chile. The naval battle in which two British cruisers were sunk by a German squadron, took place off Coronel, which is only about 200 miles south of Valparaiso. Again, near the Chilean possession Juan Fernandez—Robinson Crusoe's island—the German cruiser *Dresden* was sunk. Chileans have strong sympathy with the cause of the Allies. They remember gratefully the support which England yielded their republic during the early days of its independence.

### Colportage among Nitrate Workers

The Bible Society stationed three colporteurs for a considerable part of last year in the dreary nitrate region. Among the labourers there are excellent opportunities for Bible-selling. While moral defeat, distress, and despair summarize the life-story of many a man on the nitrate *pampa*, colportage furnishes a way to uplift and save not a few who are upon the downward path. Let a few instances from these colporteurs' reports illustrate their work.

From the railway station of Antofagasta—the chief trade-port for the southern part of the nitrate country—a train leaves early in the morning for the



## South America and the War

highlands of Bolivia. It is crowded with passengers for the wayside stations which lie between the Pacific coast and La Paz, the Bolivian capital, 600 miles away. This train provides a good chance for the colporteur, and Señor Diaz is the right man to use it. Armed with a pass from the traffic manager, he can either stand on the platform or traverse the corridor of the train. Quickly he attracts an audience. He announces that he has for sale "The Book of books, a Book with a message for the whole world, from which a man may learn virtue and wisdom." A young fellow jestingly observes, "You *are* an enthusiastic tramp!" and another enquires, "What trashy books are these?" "It is God's Book," answers the colporteur, and turning to St. Matthew's Gospel he reads aloud the passage where our Lord compares Solomon in all his glory

to the lilies of the field. The words touch a responsive chord in the heart of the jester. He repeats them to himself, adding seriously, "God notices all. Though I said just now that I would not give ten cents for all your books together, I am ready to pay as much as five dollars for that Bible." Then he buys the book, quite unruffled by any taunts from those who stand by.

The same colporteur writes: "Arriving at the *oficina* of Sabona, I was going to the Administrator to ask for permission to sell my books. But the labourers warned me: 'Beware, he is an angry man, and carries a lash weighted with iron. He casts into prison those who sell without his leave, or who disobey him in any way.' On my approaching him, the Administrator asked curtly, 'Who will you sell your books to?' 'To

those who will buy,' I answered. 'To-day only may you sell; to-day also you must leave us.' Before nightfall I left, but by that time all my books had been sold."

### At the Dagger's Point

On a country road between Santiago—the magnificently situated capital of Chile—and a village called Melipella, Colporteur Blanco met with an alarming experience.

As he trudged along with his knapsack, enjoying the sight of the fresh green fields stretching on either side, and the trees which screened the dusty road from the sun's glare, he offered his books to the few wayfarers he met. By and by he stopped to rest beside a crumbling wall, upon which he placed his heavy burden.



A STREET IN CUZCO, PERU.

*Photo kindly lent by the E. U. S. A.*

## South America and the War

He writes: "Two men, wearing long woollen *ponchos*, were conversing in friendly tones as they drew near. Suddenly one of them turned on me with a long dagger; while the other seized my bag of books. 'You take the dagger; I want to read,' said the first man, pushing the dagger into his confederate's hand. 'No, no, you keep the dagger—stick it into him if you like!' 'All right, then, you read,' was the rejoinder. But the other now said, 'I don't want to read, either. See, there is nothing but books in this bag. We will make the man tell us what they are all about.' So, with the dagger lowered, they listened while I took my Bible and read to them about the Prodigal Son, and God's forgiveness of sins. Then they asked, 'Were you not afraid of us?' 'Why should I be afraid,' I answered, 'when He of whom I tell you is always with me?' 'Well, many thanks for your courtesy,' said the two desperadoes, and sheathing the dagger they went their way."

### In Peru

Peru, rich in historic memories of the proud Inca empire, was twice convulsed last year, first by internal revolution, then by the external pressure of the great war. Before the country had emerged from its political troubles, the news of the

European war came like a bolt from the blue. As a result, the financial situation became very critical, and numbers among the working-class were reduced to heart-rending poverty.

### Conversions in the Andes

From a Peruvian *colporteur* we hear this story of conversion: "On the shores of Lake Titicaca I heard of an Indian named Martin Sosa, to whom I had previously sold a Bible. After reading the Good News, this simple-minded, sincere man decided that he ought to tell the owner of the estate on which he worked that he felt it to be his duty to give up praying to images and drinking alcohol. The owner flew into a violent rage, accused him of perverting the other Indians on his property, and threatened to confiscate all Martin's goods. The owner actually took possession of all that Martin had, including the Bible, and dismissed him. Soon, however, the leaven of this Indian's example began to work. First, the wife of the estate-owner read Martin's Bible, became converted, and began to teach her new faith to the other Indians on the estate. Then, after some time, the owner himself became a convert. And now he and his wife are working together to spread the Gospel."



TOMBS OF INCA KINGS IN PERU.

# Wit and Wisdom from Nigeria



THE KINGS OF WUKARI AND DONGA ARRIVE AT IBI, NORTHERN NIGERIA, BRINGING IN THE TAXES FOR THE BRITISH GOVERNMENT.

*By kind permission of the Sudan United Mission.*

WE print below some proverbial sayings of the Nupe people, whose home is in Northern Nigeria. These samples of West African wit and wisdom are curiously piquant, and reveal a considerable fund of work-a-day philosophy. Together with others, they are collected in *A Grammar of the Nupe Language*, a little volume published by the S.P.C.K., which has been prepared by the Rev. A. W. Banfield, missionary of the Mennonite Brethren and the Rev. J. L. Macintyre of the C.M.S. Mr. Banfield is at present engaged upon a version of the Scriptures in Nupe, and is on the point of completing his translation of the New Testament, which is being published by our Society. We are promised an article on this Testament by the translator.

□ □ □

Can a person talk with a dry mouth ? (*i.e.* a person wants to be fed before he can work).

Little by little the leper pays his debt to the grave (*i.e.* by losing fingers, etc.).

Money softens a dispute as water softens clay.

If the child doesn't cry, will it be carried ? (*i.e.* nothing is given without asking for it).

When the fish is fresh is the time to bend it (*i.e.* train a child while it is young).

They don't give stomach medicine for a pain in the head. (Don't beat about the bush.)

No one who trusts in God will ever fail.

Do they ask permission of the granary to put corn in it ? (Of course not, it was built for that purpose.)

The body prostrated on the ground does not make humility.

When your arm is weak you say the knife is blunt. (*cp.* Bad workmen grumble at their tools.)

When you have nothing more on the fire, take your eyes away.

When the goat is old enough to eat corn, it is old enough to be hit with the pestle.

When the hunt turns out to be an elephant hunt, call your dogs off.

A timid person does not enjoy the world.

A dog that is good at hunting is the one they put a collar on.

Take and hold it, does not mean take and eat it.

Do people lick medicine and forget their tongue ?

Truth makes the hands cleaner than soap.

When an elephant kicks, only an elephant can receive that kick.

When the knife is too sharp it cuts the sheath.

Talking is not doing.

God is in no hurry.

Pepper is small, but it smarts.

The big toe never does the ear any harm.

A sick man saw a corpse going by, and he thanked God.

# Here and There

The annual Bible meeting at Algiers took place on April 28th in the hall of the Alexandra Hotel, which is the only hotel open this season. Consul-General Cave presided over a company of about seventy persons, including a considerable number of French Protestants. Addresses were given by the English chaplain and the French pastor. The collection amounted to 135 *francs*.

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During the recent revolution in Lisbon, a fight occurred in the Praça de Luiz de Camoes, between the revolutionary troops, the police, and part of the republican guard, in the course of which ten or twelve shots hit the Bible Society's depôt, which is No. 20 in this square. The plate glass window front was damaged, and some shots passed right through the corrugated iron shutters; one bullet smashed into the woodwork of a bookcase, and embedded itself in a New Testament. Happily no one was hurt.

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From the Republic of Colombia, where he has been inspecting our Bible work, Mr. A. R. Stark sends a cheerful letter. At Barranquilla a German steamship company, which has its headquarters in that city, has kindly continued its free passes to both our colporteurs on the river steamers which ply for 600 miles up the Magdalena River. These colporteurs are being supervised by Mr. Lee and Mr. Allan, American Presbyterian missionaries at Barranquilla. This Mission occupies six important centres in Colombia: while the Kansas Gospel Union has two agents in the Canca Valley, who circulate a large number of copies of the

Scriptures supplied by our Society. From Colombia Mr. Stark proceeded north in a Spanish steamer, and crossed the Isthmus of Panama by the newly opened Canal. He is the first agent of our Society to accomplish this journey. He writes: "The trip on the Canal was simply wonderful. The great system of locks at Gatun and Miraflores operated with the perfection of a clock. The sail across the Gatun Lake, with its dense tropical vegetation, was charming. What strikes one most, I think, is the cleanliness everywhere visible. Across the whole Canal not a mosquito attacked us. In a place like Panama, where one used to be worried to death with them, this is something marvellous. In their great enterprise the Americans have taught the world a lesson. The American Bible Society has decided to acquire a Bible House on the Isthmus. At present it has two Biblesmen at work, one at each entrance to the Canal. The Canal Commissioners are now able to cope with seventeen steamers daily, and the system of locks is able to operate by night or day with equal perfection."

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A friend of our Society across the Atlantic is supporting a Biblewoman in India, in memory of his wife. He writes: "I think a living epistle is more to be desired than a stone monument. I know that she had the cause of the women of India very much at heart."

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The Rev. W. Deane, of the Australasian Methodist Mission at Bau, in Fiji, writes on April 5th, 1915, asking us to print 10,000 more copies of the Fiji New Testament. The references to this Testament have been prepared by the Rev. W. Brown of Fiji.



VIEW OF THE BOSPORUS, TAKEN FROM THE ANCIENT TURKISH FORTRESSES BUILT AT THE TIME WHEN THE OTTOMANS WERE INVESTING CONSTANTINOPLE.

*Photo by Underwood & Underwood.*

# Sidelights on the War

**S**PEAKING at the annual meeting of the R.T.S., the Rev. Dr. Saillens, who is a well-known French pastor, said that the awful visitation of war had been good for France in a religious sense. There was a revival of principle, which might have been considered impossible. The country was not so rotten at the core as its enemies, and some of its friends, supposed. The churches, Roman Catholic and Protestant, were now crowded. A single firm in the course of twelve months had sold a thousand Bibles to priests. More Christianity was to be found in France to-day than ever before.

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From the French Red Cross Hospital at Caen, Miss J. Aylyff writes gratefully acknowledging a gift from the Society of Arabic Gospels and Testaments for wounded Algerian soldiers in the French army.

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Two of our Italian colporteurs have already been summoned to serve with the colours of their country, and others may be called up. By May 12th our depôt at Rome had sent 25,000 Gospels for a special war distribution among the Italian troops. The colporteur who attends to this work at Milan and its environs writes as follows: "Last night I waited for over an hour outside the barracks, but not a single soldier came out. Then the sentinel at the gate explained that they had all just been inoculated against enteric. I told him my errand, and offered Gospels to the sentries, which they willingly accepted. Other soldiers, meanwhile, came and asked for copies. In a twinkling the news spread through the dormitories, and many soldiers got up and came out to seize the opportunity. There was a constant stream of demands until I had exhausted my stock. Then I had to promise that I would return another day with Gospels for those who had been disappointed."

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At Bari on the south coast of the Adriatic many thousands of Italian soldiers are concentrated. Here an experienced colporteur,



THIS WOUNDED BELGIAN SOLDIER HAS BECOME A DILIGENT READER OF ST. JOHN'S GOSPEL IN FLEMISH SINCE HE CAME TO ENGLAND AS AN INVALID.

now an evangelist, carries out the distribution of Gospels, which are generally received with great pleasure. One man, belonging to the Army Medical Service Corps, tore a book in pieces, saying that he wondered how the authorities could allow any distribution of such poisonous Gospels. But the distributor gathered up a number of the torn pages, and handed them round one by one among the soldiers (*bersaglieri*) who were standing by, asking them to read and take note of the poison. In this way many who read the torn leaves became eager to have a complete Gospel.

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The Church Army has been distributing parcels of "comforts" to British prisoners of war in Germany. Each parcel contains a khaki-bound New Testament, presented by our Society. A sergeant of the 4th Dragoon Guards writing to Prebendary Carlile on behalf of himself and his comrades, declared:

"The Testaments are keenly sought after, and all who have them look after them carefully." On another postcard of thanks, a private of the 1st Somerset Light Infantry begs for an extra Testament, because, as he explains, each parcel had to be divided between two soldiers, and his chum wanted the Testament it contained: so he was without one, and would be "more than pleased to receive one."

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Writing from Cape Town on April 23rd, Mr. W. Watts reports that 300 Dutch Testaments have been distributed to rebel prisoners at Tokai. The men were called up into line, and after a hymn and prayer the books were given out. The Commandant in charge desires to "convey to the Society their most heartfelt thanks for the kind thought, and for the help and consolation it will be for them when they get back to their farms." Each prisoner willingly gave a promise to read a portion every day. Arrangements have been made, through the Red Cross Society, to distribute Testaments among the sick and wounded on board the hospital ship *Ebani*.

## Sidelights on the War



IN THE CAMP OF THE FIRST AUSTRALIAN DIVISION AT MENA, CAIRO.

The London Bible House was informed last February that a German soldier, who was a prisoner of war at Chita, on the trans-Siberian railway, east of Lake Baikal, had lost his German Bible and wanted another in its place. Word was sent to the Society's agent at Ekaterinberg, and he in turn communicated with Mr. Saprikin, our depository at Chita. Before the month ended, Mr. Saprikin had discovered and interviewed this prisoner: "He is a young private about 26 years of age, of medium height and sympathetic bearing. He informed me that he had been in London, knew of our Society, and was familiar with the English language; also that he had been a missionary. From all this I gathered that there was no mistake about him being the man I was looking for, and so I handed over to him the German Bible, according to my instructions."

§ §

A German pastor, who is confined in a detention camp in the south of England, has written the following letter in acknowledgment of a gift of German books to be distributed among his fellow-prisoners: a further supply has since been for-

warded to him from the Bible House.

"The N.T. and Gospels went like hot cross buns and I have none left. The men are continually asking for more, but of course I am unable to satisfy them. They appreciate them especially on account of being able to have their names inserted. Many have asked me for N.T. in English, and if you could possibly send a few hundred they would be appreciated and snapped up at once. One gentleman (a Jew) asked me to order a Bible for him, large print and good quality, for which he will be pleased to pay.

... Please do your best to

help these men, many of whom are too poor to help themselves. It has given me great pleasure to distribute the books, and should I still be a prisoner when you call with another supply I shall be only too glad to distribute them."

§ § §

In the military hospital for Russian wounded soldiers at Perm, Siberia, a free distribution was recently carried out for our Society by one of its former Siberian col-porteurs. He writes: "I distributed the books among the sick and wounded soldiers, I explained the Scripture to them, and read aloud from the Gospels. The wounded soldiers wish to thank the Bible Society for its gifts, and the sympathy it has shown."



TOMMY GETS A LIFT ON THE PYRAMID ROAD, CAIRO.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London."

Bankers: William Deacon's Bank, Limited, 20, Birch Lane, London, E.C.

# The Bible in the World

Thou  
God  
seest  
me

WE cannot tell how much the words meant to the outcast woman who murmured *Thou God seest me* when the angel of the Lord found her, and Hagar knew that she was not forsaken in the wilderness. But for us, these four short words crystallize the soul of faith. As we ponder them, they grow more luminous and more profound. It is one of the compensations of war that it drives us back upon things which are elemental and universal; and here is an elemental saying which goes down to the root of religion. True religion is born out of the sense of duty. Yet duty does not mean a vague instinct, or a code of inherited custom. Duty, to a Christian, is the consciousness that you are a person, accountable to a supreme Person Who has the right to be obeyed. At

the core of religion dwells this deep sense of being under God's authority and bound by God's will. A man is religious when he learns not only to say, "I ought," but to say "Thou hast made me; Thou hast a claim on me." It is not safe to worship duty in the abstract. To satisfy our own conscience may turn into a subtle form of pleasing ourselves. To follow our inward light sometimes only means to canonize our private wilfulness. Conscience must be obeyed, indeed—not because it is naturally infallible, but because it becomes, as we obey it, the mouthpiece to us of the Voice of God. The mandates of conscience borrow their awful majesty from Him Who is our Lover, our Redeemer, our Judge, Who speaks through the promptings of conscience and ratifies on our spirit its benedictions and its anathemas. For a Christian, the thought of Christ and the sense of His invisible Presence come to be like an external conscience, which purifies and corrects and heightens the natural instincts of right and wrong. The sanction of conscience resolves itself into this witness: *Thou God seest me.*

What a difference it makes to a man when first he grows aware that he is living under the personal scrutiny of His Maker. To begin with, it makes him honest and sincere. How often we try to conceal our real characters from ourselves. We refuse to examine the colour and quality of our motives; the test is too painful; we hate to look ourselves fairly in the face. But to know that God's pure gaze is always searching us through and through; to feel that each lurking desire, each furtive resentment and regret, lies naked and open before the eyes of Him with Whom we have to do—this burning certainty shrivels up all our disguises and excuses. It must make us utterly honest and sincere in dealing with ourselves.

AUGUST 1915

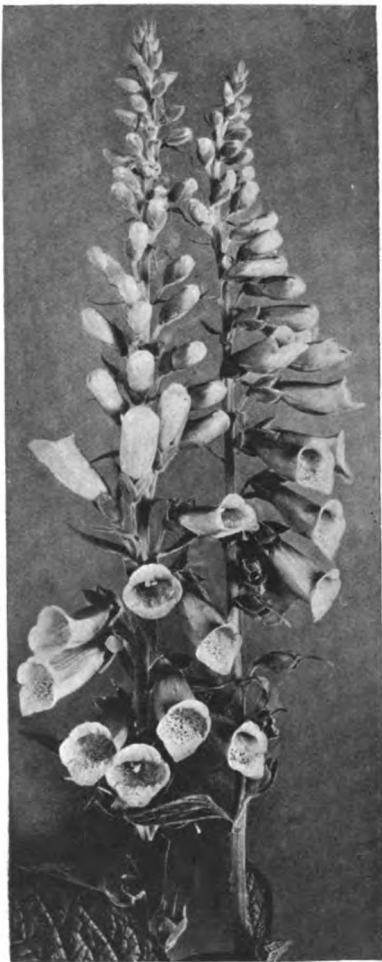


Photo by H. Irving.

## Thou God seest me

Again this fact *Thou God seest me*, steadily borne in mind, makes us humble. Nothing can properly cure a man of conceit and purge out that pride which infects us all—nothing but the sense of this ever-present, heart-piercing judgment of God. "What is God seeing in me to-day? How do I show against His holiness? What do I measure by His standard?" No other questions have such power to keep us poor in spirit and to cleanse us from our secret sins.

In Russia the peasants have an *ikon*, the picture of some patron saint, hanging in every cottage. But there are times when a superstitious Russian will cover up his *ikon* with a cloth, so that the saint may not watch him while he is doing wrong. *Thou God seest me*—like the eye of a portrait on the wall which follows you wherever you go in the room. Is it no safeguard to recall the silent Spectator of every act, the unseen Listener at every conversation? Moreover, if this truth curbs us, it also braces and fortifies the soul. Can I grow slack and careless, dare I scamp my work, while God is watching me all the time? A craftsman often says of some idle apprentice: "I must put him where he will be under my own eye." And herein consists the divine discipline of character; though no human being observes us, we live and move and have our being ever in our great Taskmaster's eye. And conversely the same truth fortifies our self-respect—to know that our sins all lie naked before God, but before no one else except God. There are some confessions of the soul's dark secrets which are profane, made to any human ear; if they be made, they relax and enfeeble the character. The evil of the confessional is that it discloses to another fallen creature what no fellow-being ought to see. A time comes when the penitent feels degraded to remember that confidence; he repents that he ever betrayed himself, even to his nearest friend. But a man gains strength for

recovery, by the fact that his real self—the worst about him, as well as the best—is open to God only: God sees him, but God alone.

Finally, this elemental truth, which humbles and rebukes and educates and strengthens, has power as well to interpret and to console. During my dreary and deserted years on earth, I know I am not forgotten in heaven. Men say about some old friend, "I have quite lost sight of him"; but God does not lose sight of the least of His little ones, though no one else is looking after them in the whole world. A cynical proverb warns us that "out of sight is out of mind." But we can never sink out of God's sight, or lapse from His everlasting love. In this faith a man wins courage to toil on steadfastly, for the sake of something higher than recognition or reward. Even when a Christian finds himself misunderstood, when men misread his efforts and mock at his motives and sneer at his very sacrifice, he can appeal from human critics and censors to the only verdict which matters in the end: *Thou God seest me. Surely my judgment is with the Lord, and my work with my God.*

So amid our losses and disasters these words carry the secret of endurance and victory. God sees me, as one apart from all the dim multitudes of His children. God remembers me, on a lonely sick-bed. God has set His heart upon me, in my desolation. God has His purpose and hope even for my broken life. God is making something of my very pain and weakness, according to His own good pleasure. We have read the story of the crippled old Scotswoman, whose faith could triumph in this her favourite text. As she sat at her window in Thrums, she said: "I turn it up often, often, in the Bible. I read from the beginning of the chapter; but when I come to *Thou God seest me* I stop, and let the Book lie in my lap—for once a body's sure of that, they're sure of all."

T. H. D.

"Nor will it be deemed presumptuous, if I affirm that, in a dying hour, when the interests and passions which now agitate us shall shrink to their due dimensions, it will afford us more satisfaction in the retrospect to have been the friends than the enemies of the Bible Society."—*Robert Hall: A speech delivered at the second anniversary meeting of the Leicester Auxiliary Bible Society, April 13th, 1812.*



# Matters of Moment



THE FAMOUS CLOTH HALL AT YPRES, A YEAR AGO.

*Photo by E. N. A.*

The Committee of the Bible Society have opened an account with the Bank of England. As this is to be their current account, cheques in future should be crossed on this Bank.

While the shadow of war broadens and darkens over the face of the earth, our Society steadfastly carries on its mission, and sends out the Gospel of peace among the armies arrayed for battle. Already it has provided quite two million Testaments and Gospels for soldiers in camps and in trenches, and for naval men at sea, for the sick and wounded in hospitals, and for prisoners of war in many lands. These books have been provided in more than twenty different languages, and have been distributed in over a dozen different countries. Can any war-subscription be more certain to do good than a gift to forward this sacred work?

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Very warmly we congratulate our friends of the American Bible Society on the report of their great achievement last year. The Society's issues for 1914 reached the unprecedented total of

6,388,717 volumes—an advance over the previous year of 1,137,541 volumes. These books were made up of 349,725 Bibles, 728,832 New Testaments, and 5,310,160 smaller portions of Scripture. The growth of the A.B.S. issues has been largely in the Far East. In China there was an advance over the preceding year of 319,000 books; in Japan, an advance of 353,000 books; in Korea, an advance of 282,000 books; and in the Philippines, an advance of 143,000 books.

❖ ❖ ❖

The American Bible Society announces the completion of its new edition of the Arabic Bible with references. This laborious work was undertaken in 1906, and the final proof-sheets have now been passed for press by the learned editor, the Rev. Dr. Franklin E. Hoskins, of the Presbyterian Board of Foreign Missions at Beirut, to whom we offer our sincere and

## Matters of Moment

respectful felicitations on the completion of his task.

■ ■ ■

It is not surprising to hear that in some parts of Italy spy-fever has grown acute. Though our colporteurs in that country are all patriotic Italians, yet as they move about continually from place to place they are apt to be taken for spies. The Rev. R. O. Walker, our agent in Rome, has twice recently fallen under this suspicion; and in North Italy, in the province of Pavia, two colporteurs suffered four days' imprisonment at Stradella on the same unfounded charge. Perhaps, however, excessive zeal may be safer than the other extreme of slackness.

■ ■ ■

Three of our Italian colporteurs have been already called up for military service. A member of our French staff, Colporteur Bugliani, of Toulon, who has done such successful Bible work in Corsica, has also been summoned to serve in the Italian army, as he belongs to that nationality.

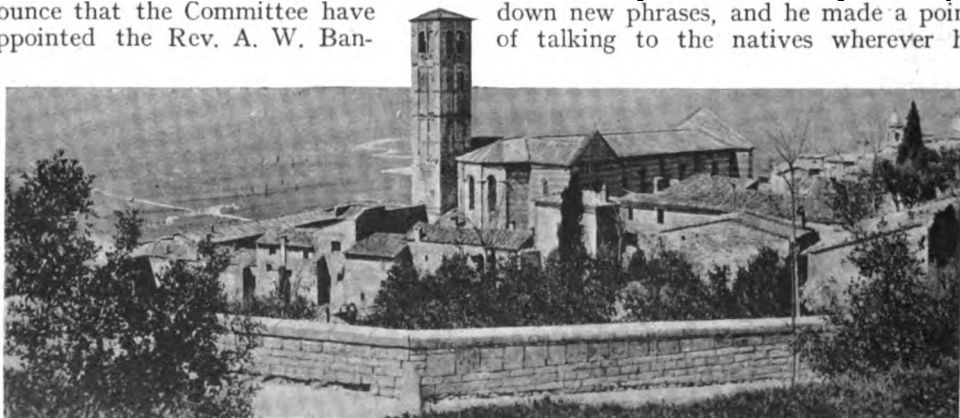
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From our depôt at Rome, at the end of June, 50,000 Italian Gospels had been supplied at cost-price to the N.B.S.S., for distribution among the Italian troops, the expense being defrayed by the scholars of American Sunday-schools. Our own Society has also provided from Rome 52,000 Italian Gospels to be given away among the Italian soldiers by its own colporteurs.

■ ■ ■

With keen satisfaction we can announce that the Committee have appointed the Rev. A. W. Ban-

field to be the Society's agent on the coast of West Africa. Mr. Banfield has already done fourteen years' missionary service in Northern Nigeria, and will be remembered by the readers of this magazine, as the translator of the New Testament into Nupe. As agent of the Bible Society, he will probably take up his residence at Lagos. Mr. Banfield, who was born at Quebec and educated in Canada, was a member of the first band of Christian missionaries who settled among the Nupe people, of whom there are about a million living along both banks of the Upper Niger. He went out to Northern Nigeria in 1901, with the pioneer party of the African Industrial Mission—now, the Sudan Interior Mission. In 1905, however, the Mennonite Brethren in Canada decided to establish a mission of their own in Northern Nigeria, where Mr. Banfield has since acted as their superintendent. The authorities of his mission have generously released him to undertake our Society's work. In an interview which we published in *The Bible in the World* for April, 1908, Mr. Banfield has given a very interesting account of the Nupe tongue and the beginnings of the Nupe version. He describes the language as very copious. For instance, he found more than 100 words meaning "large" and about 60 words meaning "small." There were 50 or 60 different words meaning "short." While he was learning Nupe, he added to his vocabulary on an average fifteen new words a day: he went nowhere without his pocket-book and pencil to jot down new phrases, and he made a point of talking to the natives wherever he



THE CHURCH AND CONVENT OF STA CHIARA, AT ASSISI.

Photo by Mrs. Travers Buxton

## Matters of Moment

travelled. "On one expedition I gave a boy 10 cowries for each new word he could tell me, while I was out with him; this was not expensive, as 1,000 cowries are about equivalent to 3d." The name by which Mr. Banfield became known by the natives among whom he has lived is *Za bokun Nupe*—that is to say: "The white Nupe." Few missionaries obtain a more enviable testimonial. To our friend, to the Bible Society, and to missions in West Africa, we offer our sincere congratulations on this happy appointment.

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The Society's free grants of Hebrew Old Testaments and Greek New Testaments to theological students have been extended to Christian Chinese students in missionary theological colleges in China, some of which include Greek and Hebrew in their curriculum.

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Writing from Manila on April 6th, the Rev. Tilden Eldridge reports that the edition of the revised Tagalog Bible with references is ready. This is the first Bible in a language of the Philippines to be issued with references. The complete Bible in Bicol has also been translated and published. A translation of the Pangasinan Bible has been completed, and the MS. is now passing through the press.

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In connexion with the Quincentenary of John Huss the Bible Society has made a free grant of 5,000 Bohemian New Testaments, to be given away among the University students of Bohemia. Mr. Eberhard Phildius, of the Student Movement, Vienna, writes: "You ask me how the books can be distributed. We have until now sent to the front a large number of Gospels—over 2,000—in the different languages of the monarchy. We first secured the addresses of about 500 students, and sent them the Gospels, with a post-card enclosed asking for names and addresses of other students in the field. A great many answered, sending us as many as ten or twenty names in reply. Then these sent more, and so on, in 'snowball' fashion. Moreover, the Technical High School and other institutions put at our disposal a large number of field addresses of students. In this way, we have ob-



CHINESE TEMPLE AT SHANGHAI.

tained over 4,000 addresses. I am certain that the University of Prague and other institutions there will be equally disposed to supply the Bohemian Students' Union with the needed addresses. 5,000 Testaments are not too many, seeing there are more Bohemian University students than that. A large number of students serving in the war are wounded or sick, and these can be reached through the hospitals."

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The Committee have presented an English New Testament and Psalter, bound in khaki and stamped with the red cross, for each of the 1,680 beds in King George's Hospital, Stamford Street, Waterloo. This magnificent hospital for sick and wounded soldiers, which is housed in the newly erected Stationery Office, London, is said to be one of the most perfect and complete of its kind in existence.

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The annual sermon, arranged by the Moravian Church, in connexion with our Society's Anniversary, was preached by the Rev. Dr. J. H. Ritson in the Moravian Chapel, Fetter Lane, on Sunday, June 27th.

# With the Gospel in Lagos

THE sea-port of Lagos is reckoned the most flourishing commercial centre in British West Africa. It is the capital of the western province in Southern Nigeria, which includes an area about equal to that of Scotland. In the fifteenth century Portuguese settlers christened the port Lagos on account of the series of lagoons which form such a characteristic feature of this coast. Whereas the outer coastline is beaten and hammered by the great Atlantic rollers, these lagoons provide a navigable highway of still waters, many miles in extent, before the inner shore is reached. Although the lagoons are almost entirely free from rocks, they are often shallow, with numerous mud banks; but the port of Lagos is situated on a channel of smooth, deep water, where the mouth of the Ogun, which is the largest river in the province, enters the Lagos lagoon.

Just a hundred years ago, when the slave traders were being driven out from their old haunts on this coast, they found a new refuge at Lagos, which rapidly became a thriving centre of the trade. The Yoruba and Egba tribes of this region were largely drawn upon to provide slaves. A notorious chief named Kosoko, who had been exiled to Dahomey, learnt the ways of the slave trade there. By and by he returned to his own country, made himself king, and vigorously developed the slave

trade for his own profit. In 1851 Great Britain interfered, captured Lagos, and installed a new king, who was pledged to prohibit the slave trade. At the same time a mission of the C.M.S. was established at Lagos. Slavery, however, was not finally put down until Lagos was annexed by Great Britain in 1861. The town to-day is busy, prosperous, and somewhat over-crowded with a population of nearly 80,000. It prides itself on exporting the finest palm-oil which is produced anywhere in the west of Africa.

Inland from Lagos the traveller first passes through a region of mangrove swamps, and beyond that he enters a broad zone of dense primeval forest. The Lagos country produces, besides oil and other products of the palm, cocoa and cotton of good quality. The chief inland towns are Abeokuta and Ibadan.

The inhabitants of Lagos belong mainly to the Yoruba tribe, a negro race divided

up into many branches. They are fine people, of marked ability; distinguished, moreover, for their generally peaceful disposition, industry, friendliness, courtesy and hospitality towards strangers. They are naturally religious, but the majority of them are still pagans. Mission stations have been established among them by the Church Missionary Society and the Wesleyan Methodist Missionary Society. Roman Catholic missions are also at work. Con-



A YORUBA KING, AT OYO.

## With the Gospel in Lagos

siderable headway has been made among the Yorubas by Islam.

The Bible Society has provided a version of the complete Bible in Yoruba, and Yoruba Bibles are sold for a shilling each; it also publishes the New Testament in Hausa—the most widely spoken language among native traders throughout West Africa—besides at least some portion of the Scriptures in half a dozen other languages current in Nigeria. The C.M.S. and the W.M.M.S. regard the dissemination of the Scriptures as of prime importance in their mission work. They are carrying on systematic colportage in the great Nigerian mission field, and the B.F.B.S. makes each of them a grant of £150 to aid in supporting the negro evangelists and Scripture readers who are engaged in this service. From the Rev. A. E. Southon we have received the following interesting description of the colportage which was carried on last year in the province of Lagos under the supervision of the W.M.M.S.

□ □ □

The whole work of the W.M.M.S. is strictly Biblical. While no agents are definitely set aside as colporteurs or Bible-readers, each evangelist, catechist, and native reader goes among the people with the Bible in his hand, and attempts to gain a sympathetic hearing from the heathen. Apart from an infinitesimal minority, neither heathen nor Muhamma-



A HAUSA TRADER.

dans can read for themselves, nor have they the slightest desire to buy or read literature in any form. It is only with the beginning of the work of the Spirit in their hearts that they awake to a desire to read. Hence the only class likely to purchase Bibles from an itinerant seller are the native Christians themselves.

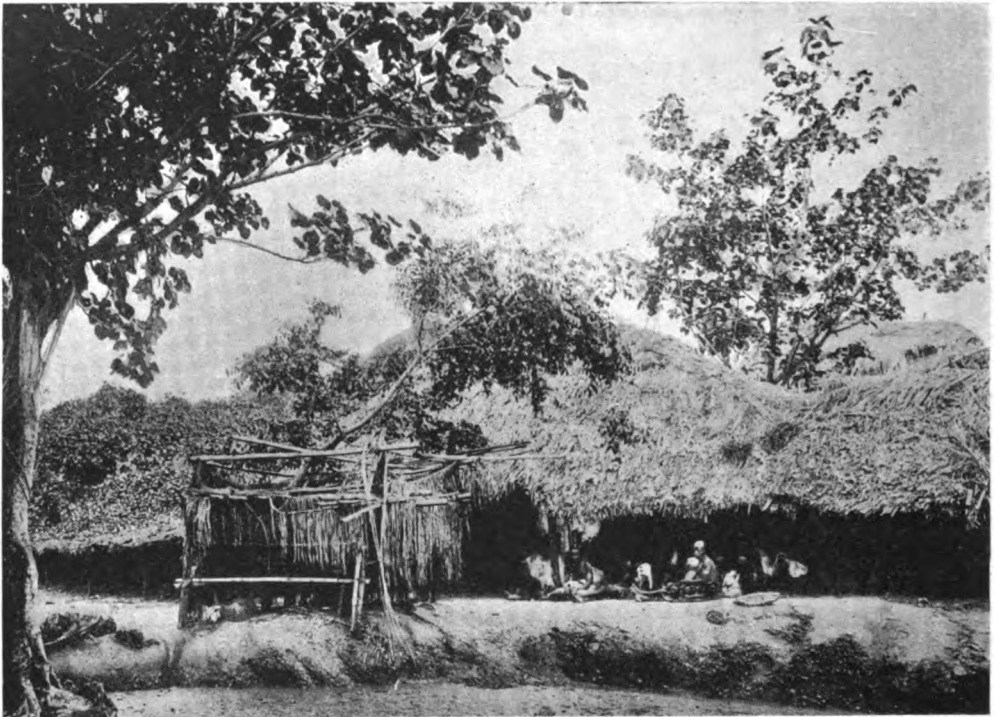
Among such the demand for Bibles is universal, and even those who have only just begun to attend the preaching services at once purchase a Bible and attempt to learn how to read. The extent of this demand is shown by a fact which I have repeatedly seen: the Muham-

madan traders from Hausaland, who are out simply to make money, themselves sell our Bibles, which they purchase from the bookshops. In all the markets in the larger towns of the districts, Bibles are daily exhibited for sale by heathen also.

At the close of the day's work it is a familiar sight to find a man who has just come home sitting outside his house reading aloud from his Bible, often with a number of other men sitting round and listening attentively. During the past year I passed through many towns and villages not previously visited, and found this to be an increasingly widespread custom, whose influence for good it is hard to exaggerate.

In 1914 our W.M.M.S. work met with wide and most encouraging success, more than 500 Church members being fully admitted, and considerably over 1,000

## With the Gospel in Lagos



A FETICH OUTSIDE A CHIEF'S HOUSE AT ABEOKUTA.

catechumens coming into fellowship with us. Even these numbers convey no accurate impression of the value of the work done, nor of the influence exerted. Repeated appeals from widely-scattered places show how the work is spreading far beyond the points definitely occupied. For a vast amount of the good done we have to thank the Bible Society, both for its magnificent work in making possible the circulation of the Bible in the vernacular at a price within the reach of even the poorest, and for its generous grants towards the support of agents whom, apart from these grants, we could not maintain. Each agent who has been either wholly or partly paid out of these grants has been carefully supervised, and has done good work.

In the Abeokuta circuit three agents are partly supported by the Bible Society, and have more than justified the grant. Visits have been repeatedly made to a town named Pakudi, where a heathen priest persistently opposed all efforts. Through the intervention of the Christian

"overlord" this opposition was eventually overcome, and an agent sent there. During the past year he has also visited several neighbouring villages, and begun work which will bear excellent fruit in the near future. At yet another centre there has been a triumph. At Igbogila several Muhammadan young men actively opposed the work and attacked the Christians; but in spite of persecution, the son of the chief became a Christian, and to-day can read the Bible. Two other villages were reached from there, and churches erected. Still more interesting is the work at Ipokia. Visits were paid to the king, when on each occasion the Bible was read to him, and a copy was subsequently sent to him. Though he has not as yet openly become a Christian, he has repeatedly sent to the agent to come and read to him from his Bible.

At the beginning of the past year evangelists were sent to Ijowo and Iwo in the Ibadan W.M.M.S. Circuit. Both men have been faithful in their ministrations, not only in these towns, but also in the sur-

## With the Gospel in Lagos

rounding villages. The work was at first conducted in the homes of the people, but such interest was shown that towards the close of 1914 sheds were erected by the villagers themselves, in order that regular services might be held and Bible readings given.

The work of the Bible Society is greatly appreciated, and has materially assisted in spreading the Gospel in this circuit, where otherwise it would have remained unknown to this day.

In the Yoruba interior circuit of the W.M.M.S. the good work done in previous years has been more than maintained, and the large increases during 1914 show abundant evidence that in laying the foundation on Bible teaching solely, the only true policy has been followed. Almost every town and village has by now been visited, and definite results have been achieved. Formerly much opposition was made by the heathen, but during the past year there has been a perceptible diminution of this, and a great many have joined us. Each agent holds regular classes for teaching inquirers how to read, and explains the teaching to them.

One very gratifying feature is the eagerness of the members to instruct each other. In examining candidates for baptism I have constantly been told that candidates had first heard of Jesus through listening to what was read aloud in the house of some one just learning to read the Bible; and the words heard had led to a desire to know more of the God there revealed. One exceptionally promising candidate who was baptized had overheard by chance a lad reading aloud

the first chapter of Genesis, and the story of the creation so fired his imagination that he immediately sent to our agent and asked to be taught to read for himself.

Another specially encouraging feature is the increase among our women members who are learning to read. Formerly these have been the most backward, and content to remain in ignorance. Much effort has been expended in persuading them to learn, and there are distinct signs that they are largely responding.

With the Seed now scattered so widely and so freely there is the certainty of a great harvest. The Bible has proved itself repeatedly to be no dead letter to the people. Thousands have found life in it already; before long an infinitely larger number will share that life with them. In thanking God for His presence with us, we thank Him also for the Bible Society, and the help it has been to us in every direction.

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All the illustrations to this article (except the Hausa Trader) are from photographs by the Rev. J. T. F. Halligey, kindly lent by the W.M.M.S.



AN IDOL-HOUSE IN ITOIKE, LAGOS PROVINCE.



# The Slovenes and their Bible

By A. G. Jayne

THE advance of Italy's armies into Austria threatens a region of the Eastern Alps which for centuries has been the home of the Slovene race. The Slovenes form a branch of the Southern Slavs, distinct from, though closely connected with, the Croatians; they are chiefly found in the provinces of Carniola, Carinthia, and Styria, as well as in and about Trieste. As early as the middle of the sixth century this region had been overrun by the Slovenes, who followed in the wake of the Lombards when the latter had passed on into Italy.

Charles the Great and a perverse fate seem to have prevented the Slovenes from attaining independent political existence. Eleven hundred years ago Charles divided their country into various feudal lordships, and from his time to the present day the Slovenes have remained a people without a state, a nationality but not a nation. Nevertheless they have always cherished aspirations towards unity and independence, and their failure was not due entirely to lack of political instinct. We see the promise of a better destiny latent in an ancient custom which has prevailed among the Slovenes of Carinthia at the Investiture of a new prince. "The ceremony took place near the town of Celovic (Klagenfurt). A peasant mounted

on a rock to await the coming of the new prince, who advanced, clothed in rustic garments. The peasant asked, 'Who is this who approaches?' The people answered, 'It is the prince of this land.' The peasant then asked, 'Is he a good judge? Is he the friend of truth?' and, on receiving a reply in the affirmative, the peasant yielded his place to the newcomer, who mounted the rock and, brandishing his sword, swore to defend the country of the Slovenes."

In number the Slovenes probably do not exceed one and a half millions. They are chiefly massed in Carniola, whose capital city, Laibach, has also been called

their unofficial capital. Most of the Slovenes are peasants and live in villages. On the other hand, the people of the cities in Slovenian districts are mainly German-speaking Austrians. This, however, does not apply to Laibach, where eight out of every ten inhabitants speak Slovenian.

Life among these people strikes visitors as somewhat sad and depressing in tone. This may partly be due to the influence of the scenery. Their country is overshadowed by the stark and barren range of the Julian Alps, which traverses Carniola and Styria. The limestone mountains are hollowed and cleft into an immense number of



A SLOVENE WOMAN  
IN STYRIA.

Photo by  
E. N. A.



## The Slovenes and their Bible

caverns, and except in the valleys the region is utterly desolate. From Laibach down to Trieste the traveller passes through a district known as the Karst, where his eyes ache from the glare of the sun reflected on the naked white rocks, unrelieved by any spot of verdure.

From the first the Slovenes came under Teutonic influence, and, like the Bohemians, they have been considerably Germanized. One decisive factor in this process was their conversion by German Christians. For a brief period in the ninth century, however, when the famous Slav apostles Cyril and Methodius were preaching the Gospel and conducting services in the Slavonic tongue, the Slovenes felt after a more national Church and form of worship. Two national revivals of more importance occurred, one in the sixteenth, the other in the eighteenth century. The earlier took place at the time of the Reformation, when it is said that nineteen-twentieths of the population of Carinthia became Protestants. The zeal for religion was accompanied by a literary awakening, and both movements centred round the person of Primus Truber—the Slovenian Wycliffe. At this period a Slovenian literature blossomed forth, with a vernacular translation of the Holy Scriptures as its fairest flower. The Counter Reformation, however, restored Roman Catholicism and re-established the domination of the German language.

Strange to say, the next Slovenian renaissance was an offspring of the Napoleonic wars. Bernadotte entered Carniola in March 1797, and signalized the occasion by issuing a proclamation in Slovenian as well as in French and in German; Napoleon later followed this example, and promised to respect the religion and customs of the country. In 1809 the "Illyrian Provinces" were constituted, with Marmont as governor at Laibach; and German was officially banished from the schools. The succeeding years were extremely rich in the literary output of writers in the native Slovenian tongue.

Although Slovenian has been cultivated ever since as a literary medium, this form of speech is still in a state of transition. Of course there is a sense in

which that can be said of every language; but the degree of change is not so marked in widely spoken and firmly established languages such as English, French, or German. In less widely current tongues there is a tendency to quicker development; more particularly when the language of educated people is constantly absorbing new words from several vigorous and competing peasant dialects—as is the case, for instance, in Norway. Not long ago a traveller asked a Slovenian lady in Trieste what a sign on a theatre door meant. She said that she could not understand it, adding, "Yes, I do speak Slovenian, but I learned it as a child in the nursery; I spent my girlhood away from home, and was educated in German. When I came back, the language had been changed so much that I often do not know what the words mean." Slovenian grows steadily richer both by taking in loan-words from other Slav languages and by building up from existing roots new words to suit modern requirements. Moreover the language is split into eight dialects, which differ widely from each other.

In 1525 the issue of Tindale's translation of the New Testament laid the foundation of our Bible in the English tongue; just thirty years later the issue of Truber's translation of St. Matthew's Gospel in Slovenian performed a like service for his countrymen. Primus Truber, surnamed Creiner (*i.e.* of Carniola; the Slovene immigrants in the United States are familiarly known as "Griners") was born near Laibach. This beautiful city, looking up to the snow-capped Alps, occupies the site of an older city which the Romans called *Æmona*. Destroyed by Attila's Huns in A.D. 452, the city was rebuilt by the Slovenes in 550. Its present population is about 42,000. Truber was *Demherr* at Laibach in 1531, embraced the Reformed faith, and soon became famous as a preacher in his native vernacular. There was then no printed literature in Slovenian, but he translated and published a Catechism, and next turned his attention to the Bible. In this work he obtained valuable assistance from Petrus Paulus Vergerius, at one time Bishop of Capo d'Istria, in Venetian territory, who encouraged Truber to translate St. Matthew's Gospel, and

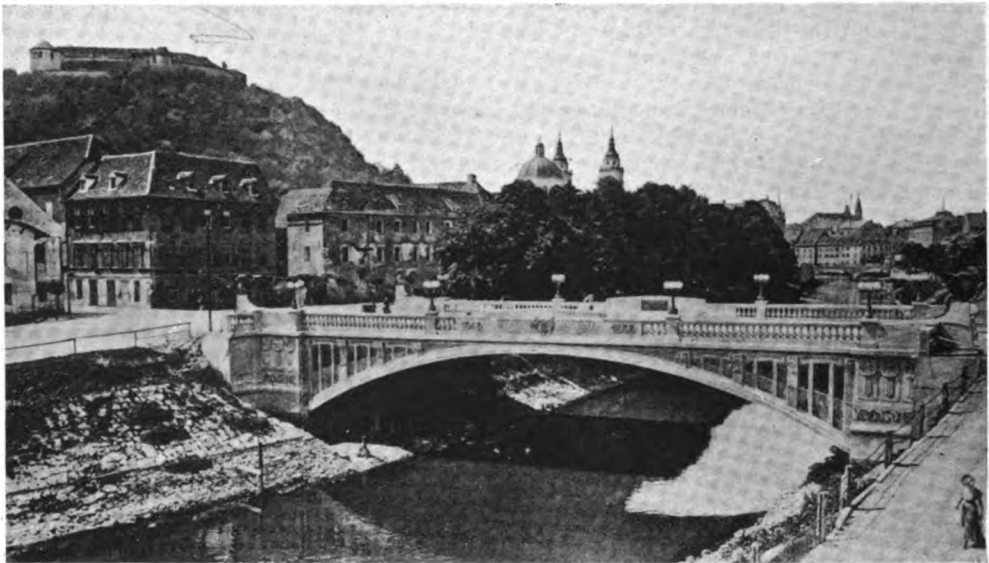
## The Slovenes and their Bible

induced the Grand Duke of Württemberg to bear the expenses of printing it. Truber was not a Greek or Hebrew scholar, but he translated from the best versions in Latin, German, and Italian. He completed the New Testament, which was published at Tübingen in 1577; and in 1582 a revision of the Testament by the same translator was published.

In 1584 there appeared at Wittemberg the first complete Bible in Slovenian. This was the work of Juri Dalmatin, a Lutheran pastor of Carniola, who translated from the Hebrew and the Greek

which consisted of 1,500 copies, amounted to nearly 8,000 florins, and were defrayed by the three states mentioned above. This earliest Slovenian Bible is in folio, has numerous illustrations, and contains the Apocrypha placed together at the end of the Old Testament.

Several Slovenian translations have been made by Roman Catholics, notably the version of the whole Bible translated from the Latin Vulgate by Juri Japel, Bláz Kumerdey, and others, published in 1784-1802 at Laibach. In 1859 there appeared another complete Bible, trans-



LAIBACH TO-DAY—THE FRANZ-JOSEPH BRIDGE.

*Photo by E. N. A.*

by the aid of versions in other languages, and especially Luther's German version. His translation of the whole Bible was approved by the authorities of Carniola, Styria, and Carinthia, who appointed a commission of ministers to revise it. It had been intended to publish the Bible at Laibach; but owing to the prohibition of the Archduke Charles of Austria, the manuscript version, after being revised by the commission, had to be sent to Wittemberg, where it was printed at the press owned by the heirs of Hans Kraft. The printing took seven months; the expenses of the edition,

lated by several priests from the German Bible of Allioli, by order of Anton Alojzi, Bishop of Laibach.

In 1869 the B.F.B.S. first began to publish the Scriptures in Slovenian, commencing with St. Mark's Gospel translated by Franz Remeč. In 1882 the Society published a New Testament which was partly the work of Remeč, and partly of Josip Stritar, a professor at Vienna. The Society also published parts of the Old Testament. Finally, the B.F.B.S. last year issued the complete Bible in Slovenian, revised by Pastor Anton Chráska with the help of Herr Anton Mikus.

# 1,500 Miles in Venezuela

## Leaves from a Journal

By Stephen B. Adams

ON a July morning I set out from Carácas on a long tour down into the Valley of the great Orinoco River. I was fortunate in having as my companion Mr. Williams, of Valencia, a much-travelled missionary, whose experience was invaluable, while a young Brazilian also accompanied us part of the way. We started on horseback upon the long journey to San Fernando de Apure, which lies right in the heart of the republic. Descending from Carácas, we found our first stopping-place at Cagus. With as little loss of time as possible we offered our books from door to door; but the priest was out for trouble, and accompanied us warning the people not to buy. His presence hindered our sales, but we sold a few copies. Leaving Cagus, after much trouble with our pack-horse we reached Villa de Cura. Here the people were very poor and under the power of the priest; nevertheless we sold well. One young woman assured me that of all men I was "the most wicked," because I had sold a New Testament to her mother.

### The Fever-haunted Llanos

Near a village called Para-para, we encountered a melancholy sight—a poor native being carried to his last resting-place; the corpse was wound in a sheet with the head and feet uncovered. There was neither coffin, nor priest, nor funeral ceremony for him; he was just dumped into a hole like a dead animal. We were astonished at the number of empty houses, but these, and the tell-tale faces of the inhabitants, reminded us that we were on the border of the great fever-haunted plains—the much-

dreaded Llanos. Para-para we found half-deserted and in ruins, with a sick person in every house. We sold well in this stricken village, considering the circumstances.

At another place, which merited its name of "Deserted Village," war and malaria had done their deadly work, and what was once a thriving town with 12,000 citizens had been reduced to less than 4,000 inhabitants. We found the streets overgrown with grass—up to the very church door. We made good sales here, better than we had expected.

### Fording Rivers

The river Guanico was reached one evening, and we saw the cattle taking their evening bath. We did not feel over confident of getting across without a wetting. I was riding the pack-horse; and by carefully following the ripple on the water, we avoided the deep parts and got safely across before dark. In a few moments we left behind the beautiful foliage that grows on either bank, and found ourselves again in the open plain, where more than ever we needed to use our eyes to discover the path among the long grass, where a false step might lead us miles out of our way. The hosts of mosquitos that attacked us were beyond description; to draw your hand over your horse's neck meant to get it covered with blood. When the welcome moon made her appearance, and the track grew more visible, we rode forward singing. At 10 p.m. we reached a hut, where we tethered our horses, slung our hammocks, and in a few moments gained respite from



NEAR CARÁCAS.  
*Photo by A. R. Stark.*

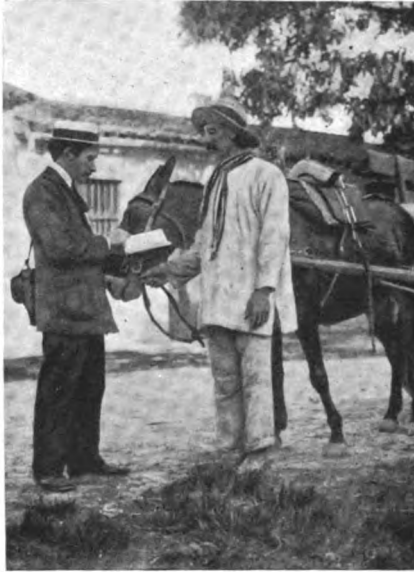
## 1,500 Miles in Venezuela

the mosquitos under our mosquito-nets. We rose refreshed next morning, and the good man of the hut gave us a cup of coffee and milk, all he had to offer us; on the strength of that we had to ride three hours.

At another lonely hut where we stayed a night we preached to some cowboys, and our host bought three New Testaments. Next morning we came to another river. This had to be crossed by canoe, the horses swimming beside it while a dusky native paddled us over. It was an ideal day for travelling, so we pushed on to catch the ferry for Camaguan on the river Portuguesa—but we missed it by a few minutes. There was nothing left but to wait under a broiling sun for three hours, without shelter of any description. We had had nothing to eat since the previous evening, and our thirst was terrible; at last we gave in, and drank from a muddy water-hole. All our strong resolutions to drink nothing but boiled water failed before that unbearable thirst. Finally there arrived the ferry-boat, a long narrow canoe dug out of a tree-trunk, and in this we crossed, while the poor tired horses had to swim for over a mile. We spent that night at Camaguan, a quaint little town by the river, composed chiefly of huts built of mud and wood and thatched with palm leaves. The streets were merely deep sand, where pigs, donkeys, chickens, and children could all enjoy a good sand bath.

### Alligators

The sound of war was in the air; a strong detachment of Government troops had passed the day before and had commandeered all the canoes, so we had difficulty in hiring one. Finally we fixed up with an old man who had a canoe hidden



COLPORTEUR SCHILIANE AT WORK  
IN CARÁCAS.

*Photo by A. R. Stark.*

away; but he could find no one to help him, so his wife and little son had to be the "seamen." It was very pleasant to glide down this river after a hard month in the saddle. The boatman sat at the stern and steered with a big flat paddle, while his wife and son took turns at paddling with a smaller one. These boat-people are perfectly at home on the water, and it was amusing to watch the woman wash a garment over the side, and then dry it on the large brim of her hat, at the same time enjoying one of the usual long native cigars. We were now in the home of the alligator, and anxious to see a real live specimen in his native element. We had not long to wait, for a large brute lay sunning himself on the bank, with his head under water. As we drew nearer he quietly slid into the stream. Alligators soon ceased to be a novelty, however, for all down the river they lay basking until dusk, sometimes with their huge mouths gaping wide open. The boatman told us some weird stories about alligators and the people they had killed. He said that their great enemy was the tiger, which caught them asleep on the bank. We passed hour after hour admiring the rich vegetation, the lovely birds, and the strange singing monkeys, one species of which makes a noise like the howling of November wind in Scotland. At 5 p.m. we drew to the bank for a meal of black coffee, with a piece of new maize bread and a couple of sugar-canes.

### San Fernando

In the evening we reached San Fernando, the end of the first stage of our journey—360 miles from Carácas. San Fernando is a big town for Venezuela, and a very good business centre, but on this occasion it was all unrest, and every

## 1,500 Miles in Venezuela

second man seemed to be a soldier. It lies on the bank of the Apure River and is perfectly flat. I cannot describe the very unsanitary condition of this place. The sewage from the houses runs in cement drains into the open street, where it lies and forms a wallowing-pool for the pigs, a home for the croaking frogs, and a breeding-place for mosquitos, while the odour is unbearable. Nor shall we soon forget the first night in our lodgings: the fleas and mosquitos made our bodies one mass of blisters. The following night, before going to bed we bathed ourselves with creoline, and flooded the floor with a strong sheep wash, which had excellent results. Staying four days here, we had excellent sales. Among the people who came to buy was an Arab visitor to the town, who said he wanted to make his wife the present of a novel entitled *The Love of the Devil*. We spoke to him, however, of the love of God, and he left us with a copy of the Book which proclaims that love.

### By Steamer on the Great Orinoco

On leaving San Fernando by steamer, we entered upon a new order of things. Thus, at meals for want of spoons we learnt to drink soup over the side of the plate, and catch the thickest part of it with our fingers. You wanted to drink,—then they handed you an old butter tin, which served for many purposes, and it was not such an easy matter for the inexperienced to scoop up water from the river while the boat was in motion.

There was no mistaking the Orinoco when we reached it: a great expanse of water with waves as turbulent as the sea. At some places we could scarcely see the opposite bank, as this mighty river at its junction with the Apure is quite four miles wide. What surprises

one most is the little traffic on this truly vast waterway; from San Fernando to Ciudad Bolivar, our destination, we met nothing but a few native dug-out canoes. There is very little sign of human life upon its banks, and the silence strikes one with a kind of awe. After two days and nights we reached Ciudad Bolivar, a very pretty place built on a hillside, after the old Spanish fashion; here there were hundreds of foreigners and we heard English spoken on every side by natives hailing from Trinidad.

### On the High Plains; Caribbean Indians

In the saddle once more, we were following the track on what are called the "High Plains," and met several bullock wagons, great lumbering vehicles with large broad wheels, each dragged slowly onwards by ten oxen. We had been warned by many of the danger of going without a guide, and of the possibility of getting lost; so after travelling three hours we were congratulating ourselves on the ease with which we had kept to the track. Nevertheless we learnt that we had gone astray, and must strike due east to find the telegraph line. We were very hungry, as we had had no breakfast, and we appre-

ciated a piece of *Casabe*—a dry, hard, tasteless kind of bread made from the yucca plant—for which we exchanged a New Testament. We followed the telegraph wire through a trackless plain, and were glad at length to reach a hut occupied by a negress, who prepared us a simple native breakfast—a "table spread in the wilderness" in very truth. This woman possessed a New Testament, but had been forbidden by a passing priest to read it; now she bought a Bible, promising to read it carefully.

By and by we came in contact with the Caribbean Indians, and



MR. STEPHEN ADAMS SELLING A BOOK.  
TO A POLICEMAN IN CARÁCAS.

*Photo by A. R. Stark.*

## 1,500 Miles in Venezuela

visited one of their villages. As we drew near we noticed the women hiding, and the little ones looking afraid. We dismounted and left our horses in the care of a boy at

a resting-place for travellers. The landlady told us we could sleep there if we liked, but food she had none. Nothing!—the stern truth dawned on us that we had tasted no food since the previous evening. Just then there came up two bullock-wagon drivers, and these gave us a bit of sun-dried beef. Out of this meat the little woman made a kind of soup, and with the addition of some old *Casabe* we supped once more, drinking the soup in native style over the edge of the dirty plates. There was neither table, chair, nor light in the hut, and as we squatted on the floor, the negro woman cooked at a fire—also on the floor—while the bullock drivers, one with a native mandoline and the other with



THE "DONKEY MARKET" AT CARACAS.

the door of the first hut. We examined many things of interest, and as one young man spoke Spanish, we were able to get the information we wanted. The huts were low and small, thatched with palm leaves. Some of the men were weaving a kind of long basket tube for making the inevitable *Casabe*. Others were playing a rude kind of mandoline, but the greater part were doing nothing. The women were more afraid of us. Some were netting hammocks of thread made from a palm tree, while others were scraping and preparing the yucca, which seems to be their staple food. While a few could speak Spanish, not one could read; but we gave one man St. Mark's Gospel and he was pleased with his present. These Indians are expert with the bow, and seem to fish a good deal in the great rivers.

### A Vivid Experience

Near the Tigre River we lighted upon a hut kept by a little negro woman as

two big rattles, played as hard as they could. This music proved so inspiring that every now and again the cook would leave her pot and the rattler his rattles, and catching each other like two wrestlers they would dance round for about five minutes, and then, each apologizing for bad steps, they would resume, one his rattles and the other her cooking-pot! The dancing ceased; and then the negress began to tell about a wonderful cross she had recently bought, that had worked many miracles and was blessed by a priest. She brought it out, all covered with fancy paper, and hung over with the gifts that she had received from those who had been cured by its power. One man said that if he had five cents he would have given it to buy a candle to burn before the cross; but the negress told him that at present she had plenty of candles, only next time he returned he must not forget his promise. When the moon rose, the music and dancing were renewed. After that, we got them together

## 1,500 Miles in Venezuela

and told them the story of the true Cross. The poor woman said she liked that better than dancing. Finally we slung our hammocks under a tree near the hut, and so ended another day.

Early next morning we gave the negress two Gospels, filled our water-bottles, and set off. That day we met a Turk with a bullock-wagon. He gave us a big bowl of soup with meat and *Casabe*, and would take nothing in exchange; but we presented him with a New Testament, with which he was highly delighted.

### A Meeting with Germans

At the town of Aragua we met two Germans and a Frenchman, and when the telegraph operator announced the latest war news, the natives tried hard to excite a quarrel; but we were able to keep the peace, thank God. With our books we worked the town, but the priest had preached against us from his pulpit. Many were afraid to buy, yet in spite of his warning we had quite good sales.

### Venezuela's Bane

Soon we travelled right into the malarial zone, and then the sights that met us as we went with the Scriptures from house to house and hut to hut made us sad indeed. Out under a tree would lie half-naked bodies of men or women in

the throes of heat and fever. The yellow wasted forms, the hollow, sunken cheeks, and the languid look in many cases announced that the cold hand of death was not far off. Or the fever would be at the shivering stage, and the poor patient would be covered with every piece of available clothing, yet be shaking like a leaf in the wind. This fever is a curse to Venezuela; little by little it is wiping out once famous centres of trade, yet nothing is being done to stay its ravages.

### Home Once More

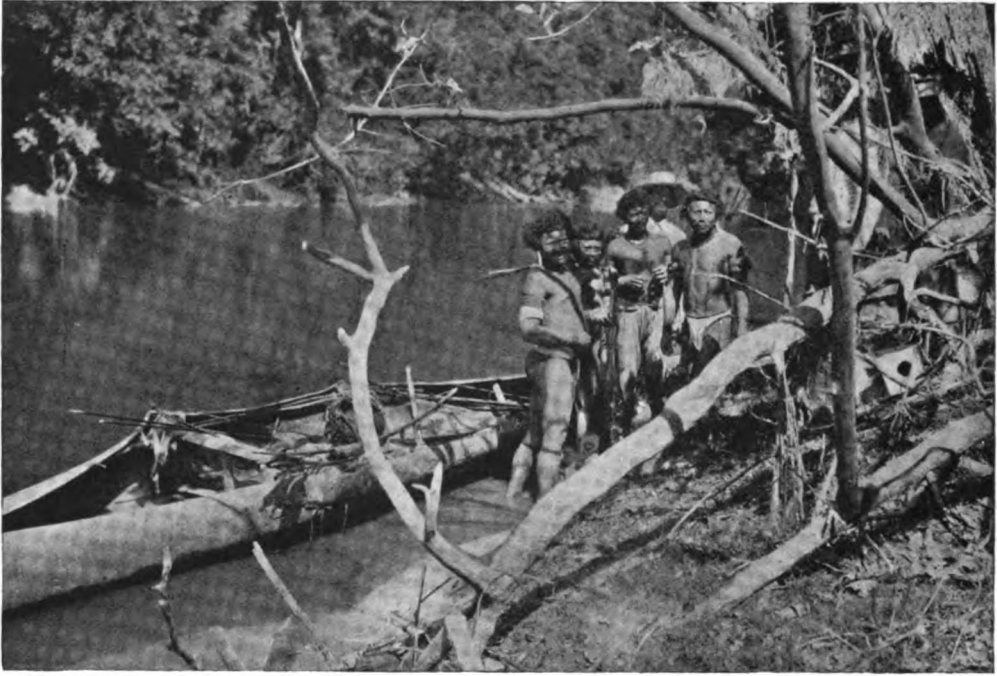
After three months' absence we returned fit and well to Carácas. Our first news there was the death by yellow fever of a young missionary, who had gone west on a similar trip. Thus ended a long, trying, and difficult tour which beforehand was considered by many to be an impossibility at the time of the year. Now we look back on our trip we marvel at what God enabled us to do. Our sales amounted to 180 Bibles, 825 Testaments, and 1,420 Portions—making a total of 2,425 books. Arrangements had to be made for the transport of these books by railway, on horses, on donkeys, in cars, in canoes, on board steamers, and last but not least, in great wagons drawn by ten yoked oxen. Here and there we found groups of interested people; and the good seed has been widely sown.



SCENERY NEAR RIO DE JANEIRO, BRAZIL.

Photo lent by "The Times."

# A Latin America Conference



INDIANS ON THE MUTUM PARANA RIVER IN BRAZIL,  
WITH THEIR CANOES, AND BOWS AND ARROWS.

WHEN the World Missionary Conference met at Edinburgh in 1910, it was decided, for reasons into which we need not now enter, to exclude from consideration the religious problems of Latin America. The designation "Latin America" covers an area which stretches from Mexico to Tierra del Fuego inclusive, excepting the Guianas, but embracing Cuba, San Domingo, and Haiti. In view of the urgent need for building up the spiritual foundations of national life throughout this vast area, it has been arranged to hold a weighty and representative Latin America Missionary Conference in February, 1916, at Panama. Sectional Conferences will follow in Peru, Chile, Argentina, Brazil, Mexico, and Cuba.

The value of such a Conference largely depends upon preliminaries, with a view to collecting and sifting the subject-matter to be considered. Eight Commissions have been organized to investigate in advance important aspects of the problem.

The questions referred to these Commissions are : Survey and Occupation of the Field ; the Missionary Message and how to present it ; Education ; Christian Literature ; Women's Work ; the Church in the Field ; the Home Base ; Co-operation and Union. The members include many well-known missionary leaders from America and the United Kingdom. Six of the vice-chairmen have been chosen from Great Britain.

It will be seen that the United Kingdom has no small interest in this Conference. The following societies on this side of the Atlantic who work in South America are to be represented : the South American Missionary Society ; the Evangelical Union of South America ; the Moravian Mission ; the Wesleyan Methodist Missionary Society ; and the British and Foreign Bible Society. Delegates of these societies sit on a British Corresponding Committee, with Sir Andrew Wingate, K.C.I.E., as its chairman and the Rev.



## A Latin America Conference

Dr. J. H. Ritson as its secretary. We may mention here that for over a hundred years the B.F.B.S. has been sending the Scriptures into Latin America. At the present time its enterprise embraces nearly the whole of South America, which it divides for purposes of organization into two great agencies, with their centres at Rio de Janeiro and Valparaíso.

In this connexion we recall one of the most curious incidents in the annals of the Bible Society. In March 1825 its agent, the Rev. James Thomson, paid a visit to Bogotá, in Colombia. Here, at a well-attended meeting of clergy and laity in the principal Dominican convent, a triumphant and almost unanimous answer in the affirmative was given to the question: "Is it compatible with our laws and customs as Colombians and as members of the Catholic Church to establish a Colombian Bible Society in the capital, as a national society whose only object is to

print and circulate the Holy Scriptures in approved versions in our native tongue?" Thus the national Bible Society of Colombia was founded, and the B.F.B.S. granted it 10,000 Testaments to start it on its career. Though this remarkable effort came to a speedy and untimely end, yet to-day there is not one of the twenty republics in Latin America in which the Bible Societies have not liberty to circulate the Scriptures.

The Latin America Conference is already assured of friendly countenance and support from a great many Latin Americans of high standing. The Conference does not aim at negative criticism; it will devote its energies entirely to constructive measures for dealing with the acknowledged facts of moral and spiritual need. In a sympathetic spirit the gathering at Panama in February 1916 will seek to review, to co-ordinate, and to reinforce all the positive influences for good in Latin America.

## Common Prayer

"Prayer is the grand key that unlocks the celestial treasury."—*Robert Hall.*

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

LET US PRAY—

For the victory of charity and concord among all nations.

For a deepened faith to intercede for the coming of God's kingdom upon earth; and for wider conquests to be won in His Name by means of Holy Scripture.

For the Society's work in West Africa, and especially for the Rev. A. W. Banfield, our newly-appointed agent on that tropical coast.

For all members of the Society's staff who may be imperilled or impoverished by the war; and in particular, for the protection of the Rev. T. R. Hodgson and Mrs. Hodgson at Constantinople; also for the health and refreshment of the Society's servants who are now on holiday or furlough.

# Sidelights on the War

OUR dépôt in Berlin is printing an edition of 10,000 Lettish New Testaments, as its stock of these books has become exhausted owing to the demand for them for Russian prisoners of war in Germany. In addition, 10,000 French New Testaments, 10,000 English New Testaments, and 10,000 copies of single Gospels and Psalters in English have also been despatched to Berlin *via* Holland since April, for distribution among French and English prisoners of war in Germany.

At the request and at the expense of our friends in New South Wales, 4,000 more English New Testaments have been sent out to our agent at Port Said, where they will be presented to soldiers of the fresh N.S.W. Contingents recently arrived in Egypt.

The Presbyterian chaplain to the 2nd Australian Light Horse Brigade, Ma'adi, Egypt, reports on the distribution of New Testaments, presented by friends in New South Wales to the Australian troops. "The officers and men alike have manifested the greatest pleasure in this beautiful and most serviceable gift. The work of distributing the Testaments among members of the various units in the Brigade was rendered a pleasure owing to the readiness with which the officers granted the facilities necessary. I found there was a manifest eagerness on the part of the men necessarily absent from parade to secure a copy. Specially interesting was the distribution to the patients in the hospitals. Reinforcements of the Second Expeditionary Force arrived at the camp last week, and the number of copies has been just sufficient to cover this increase of the Brigade."

Among the most pathetic cases of wounded soldiers are the men who have come home from the war blinded. In response to a request from an institution in Paris which is already sheltering

scores of such sightless French soldiers—nearly all of whom would like to be taught to read—a gift of fifty copies of St. Luke's Gospel in French, printed in Braille embossed type, has been sent by our Committee for that purpose.

From the C.M.S. hospital at Mengo, Uganda, Dr. Albert Cook sends "very hearty thanks for the generous grant of Gospels [in various Indian languages] you are making to the Indians in the hospital. We have been receiving a large number of sick and wounded soldiers coming in from our 'front,' and they deeply appreciate the books."

Gospels and Testaments in Turkish, Arabic, and Hebrew are being given away by our agent at Rangoon among the Turkish prisoners of war now interned in Burma.

In India, Testaments and Gospels in German have been presented to certain Austrian and other prisoners interned just outside Darjeeling.

From a Church Army war hospital, which has been established at Caen, under the auspices of the St. John Ambulance Association, an interesting communication has been received which describes how free grants of Scriptures supplied by our Society have been utilized. The books sent included French Testaments and Gospels, Flemish Gospels, and various portions of the Scriptures in several different forms of Arabic. This hospital contains ninety beds for the accommodation of wounded French "Turcos" and soldiers of the Belgian army. We quote a few extracts from the letter.

"We are most grateful to you for your help which, for the spiritual purposes of the hospital, has been invaluable. We tried to use the books as wisely as possible; 282 men have received New Testaments or Gospels at their own request.



THE REV. BUSH KING'S "CATHEDRAL" IN THE NEW ZEALANDERS' CAMP AT ZEITOUN, CAIRO. IT IS MADE OF POLES COVERED WITH NATIVE MATTING.

## Sidelights on the War



THE CAMP OF THE AUSTRALIAN CONTINGENT AT MENA, NEAR CAIRO.

The great majority have taken French books; but for some of the Belgians who were unable to speak French, and to whom Flemish was the natural and normal tongue, the Flemish copies have been most useful. They were especially valued, as there was no other Flemish literature available. One man read the New Testament straight through in five days after it was given to him. The Belgian Red Cross chaplain who came to us accepted a copy.

§ § §

"We have been compelled to ask for a varied supply of Arabic books of the Bible, because the different Turcos vary so much in the type of Arabic which they understand. In the puzzle of discovering the script familiar to one man, I propounded to him your little book of texts in every language in which you publish. After mature consideration, he selected Literary Mongolian—which he held sideways—as the language which he could read! [The Mongolian script is read down the page from left to right; Arabic is read across, from right to left.] When entirely illiterate Turcos have asked for a Gospel, I have always given them the Gospel of St. John in the best literary Arabic, as I think that may be most likely to impress their educated friends and neighbours when the book is taken to Algeria or Tunisia. I have found only one professed unbeliever, who asked for a Gospel, and six French Protestants. Three or four men who could understand a little English have taken either English Testaments or diglot Gospels in French and English.

§ § §

"Some men asked specially for an additional Gospel or two for their children. As our men have come to us from almost every Department in France, from Calvados to Pyrenées Orientales and from the Seine to

Pau and Bayonne, the New Testaments are likely, besides going to the trenches, to be ultimately very widely disseminated. I confess to thinking that the opportunity is a very good one, and that the results, though probably untraceable, may be very good; especially, perhaps, as the men appreciate the work and tone of the hospital, and know that its staff appreciate the Bible.

§ § §

"Our French servants have asked for and received copies. The French Protestant military chaplain asked me for Gospels and has since, I think, procured them through you. Other copies have been used by Dr. Pimm and Mr. James Wright in their daily Bible-readings with French boy scouts—thirteen to eighteen years old—while some have been specially asked for and read by their parents and friends."

The letter concludes by asking for further supplies of books (which have been sent); and says that although the single Gospels are very attractive, yet the chief demand has been for the New Testament—preferably the French New Testament—bound in khaki with a red cross on the cover.

§ § §

From Constantinople, the Rev. T. R. Hodgson, writing on June 3rd, says: "My correspondence is somewhat limited now—both within the agency and outside; but, so far as I know, our Bible work goes on quietly; and I am, more or less, in touch with our men. . . . Please inform our friends that we are all of us quite well, thank God. We have no cause to doubt the goodness and mercy that has followed us hitherto. Personally, we have nothing to complain of, and I trust our friends are not anxious about us. We have domestic peace, quiet nights, and good neighbourhood, health of body, and equal minds for what Providence has in store."

# Here and There

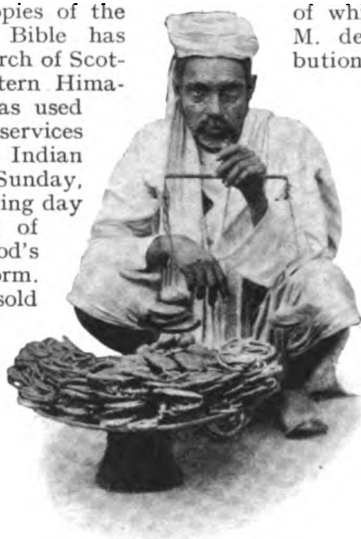
A consignment of copies of the newly published Nepali Bible has been received by the Church of Scotland Mission in the Eastern Himalayas, where the book was used for the first time at the services on Easter Sunday. The Indian Church there observed Sunday, April 18th, as a thanksgiving day to celebrate the printing of the Nepali version of God's Word in its complete form. The Nepali Bible is being sold at 1 rupee a copy.

✠ ✠ ✠  
Writing from the Upper Nile, *en route* to Uganda, the Rev. Archibald Shaw, of the Gordon Memorial Sudan Mission, acknowledges the newly published Gospel of St. Luke in Jieng, of which he is the translator. Mr. Shaw adds, "It is the greatest privilege to take any part in bringing God's Word to those who have not yet heard. May I voice the thanks of the Gordon Memorial Sudan Mission to your Society for so generously printing this Gospel, and supplying us with copies for sale. We cannot measure the help that you are thus giving to the work on the Upper Nile."

✠ ✠ ✠  
Writing on April 15th, 1915, from Delena, the chief station of the L.M.S. Papua mission, the Rev. H. M. Dauncey forwards the following resolution:

"That the Papua District Committee of the London Missionary Society tenders to the British and Foreign Bible Society its hearty thanks for an edition of 2,000 copies of the New Testament, 4,500 copies of St. Luke's Gospel, and 250 copies of the four Gospels, all in the Toaripi language. This is the second language spoken in our mission into which the New Testament has been translated, and then generously printed by the Bible Society, and the Committee greatly appreciates this additional help given to its work."

✠ ✠ ✠  
From Tahiti our esteemed correspondent, the Rev. L. de Pomaret, of Papeete, reports that, during the year ending March 31st, 1915, 592 Bibles and 10 Testaments were sold in the Society Islands, from the proceeds



A SELLER OF SWEETMEATS IN INDIA.

of which he has remitted 2912 francs. M. de Pomaret also sends a contribution of 300 francs to our Society's funds from the *Conseil Supérieur des Eglises tahitiennes*, of which he is president.

✠ ✠ ✠  
The West Australian Auxiliary's annual meeting at Perth in May proved a complete success. His Excellency the Governor, Sir Harry Barron, K.C.M.G., presided. The speakers included the Archbishop of Perth; the Lieutenant-Governor, Sir Edward Stone, K.C.M.G.; Professor Walter Murdoch; the Rev. Daniel Ross; and Mr. Harry Wright.

✠ ✠ ✠  
A highly successful Bible Society anniversary was held in May at Ootacamund. On Sunday, the 11th, the Rev. W. E. H. Organe conducted special services in the Union Church; a large congregation assembled and among those present were their Excellencies the Governor and Lady Pentland. The offertories taken in aid of the Society amounted to Rs. 122.

On Monday, the 12th, a public meeting was held in the Brecks Memorial School, when the chair was taken by Major-General Phayre, C.B., Divisional Commander, Indian Army. The Major-General in his opening address mentioned that he had just received a letter from a gunner in the Royal Artillery describing the hardships of life at the front and the necessity of discarding all but the smallest kit possible, adding, "Still I have my Testament, and read it every day." The Rev. W. Orchard of Bobbili, and Mrs. Bryce, an American lady, also spoke. The collection proved to be the largest on record for Ootacamund, amounting to Rs. 180.

✠ ✠ ✠  
Last year the Demerara Auxiliary suffered two grave losses, first, by the death of Sir Crossley Rayner, who for several years had filled with unflinching devotion the position of its president, and secondly, by the death of the Rev. James Millar, who had long been its efficient and successful hon. secretary and treasurer. The Auxiliary has been for-

## Here and There

fortunate, however, in securing the Hon. J. B. Laing for its new president, and the Rev. H. M. Yates as its new secretary. Mr. Laing is manager of the Royal Bank of Canada, and a member of the Governor's Executive Council. On May 3rd he took the chair at a highly successful meeting of the Auxiliary, held in the Town Hall, Georgetown. He was supported on the platform by the Bishop of Guiana and other prominent friends of the Society. The audience completely filled the hall, and crowds who sought admission were unable to find a place. The speakers showed a strong desire to help the parent Society in these difficult days, and appealed for local help to distribute the Scriptures among the East Indians in the Colony, without asking for financial aid from the London Committee. The secretary reported that colportage had not been carried on during the past year, but that the four prominent booksellers in Georgetown, who had kept large stocks of the Society's publications, continued to render excellent service; this, with the valuable efforts of ministers and others in distributing the Scriptures, had sufficed to meet the demands of the situation. Sales at the depôt had realized \$80; the Auxiliary had imported Scriptures for merchants to the value of \$147; and \$81 had been sent to London as a contribution. Special thanks were due to the members of the Ladies' Branch for the splendid help given last year.

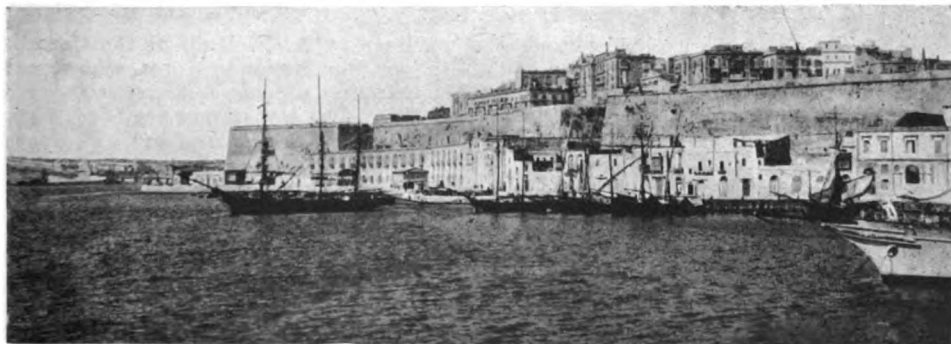
The chairman's impressive speech emphasized the need for the daily reading of the Bible, urged the duty of distributing the Scriptures in every language throughout the world, and underlined the valuable work of the B.F.B.S. in supplying the Scriptures for soldiers and sailors. Interesting addresses were also given by the Rev. W. R. Weeks, the Rev. J. Aiken, and the Rev. W. Rhodes.

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At Cape Town a successful annual

meeting of the Cape Auxiliary was held on June 3rd in the Oak Hall of the Y.M.C.A. The Archbishop of Cape Town occupied the chair, and the speakers also included the mayor and the Rev. G. H. Hodges. Mr. E. J. Earp, the invaluable chairman of the local committee, reported that the circulation from the Cape Town depôt had increased by over 6,000 copies of the Scriptures. This was mainly due to the free distribution of 8,434 books in military hospitals, and to the soldiers leaving for German South-west Africa. Contributions had increased by £121, the fine total of £1,063 having been forwarded to London.

In his address the mayor of Cape Town remarked that it was a common question whether the world was really improving. He ventured to say that there was an upward trend towards righteousness and peace; and he was sure that one of the things that had helped in this upward trend was the work of the Bible Society. People were inclined to treat the Bible as they did their medicine chest, and keep it in their bedrooms, and use it only in case of severe sickness. The fact was, he believed, that to a large extent we were "living on our capital" in this respect. The evil effect of the living on our spiritual capital would not probably be felt in this generation, but if it went on, the next generation and the generation following would greatly deteriorate. The world was passing through a great crisis, which was testing men's faith and men's religion. The precepts and principles of the Bible were being challenged by a perverse philosophy that believed in brute force, believed that might was right. This was no reflection upon the Bible or upon Christianity. It was a reflection upon the hardness of men's hearts, upon the materialism which was so rampant at the present time, and it pointed to the neglect by the world of God's Book.



THE HARBOUR AT VALETTA. MALTA.

*Photo by Mrs. Travers Buxton.*

# Personalia

With real regret we have to announce the coming resignation of Mr. R. F. Crosland, J.P., F.R.G.S., who was first appointed in January, 1897, as assistant to the District Secretary in Yorkshire, and has ever since rendered very devoted and valuable service to the Society's cause in the county of broad acres. Mr. Crosland is a member of the Society of Friends, and his family has been settled for generations at Cleckheaton, where Mrs. Crosland has served as secretary to our local Auxiliary for more than forty years. Her husband is well known and highly esteemed in Yorkshire, as was evidenced when in 1908 his name was placed on the Commission of the Peace for the West Riding. For several months past he has suffered from illness, and his numerous friends will join with his colleagues and the Committee at the Bible House in deep-felt regret that Mr. Crosland feels compelled to retire in September from his official connexion with the Society, which he has served so ably and so long.

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The death of the Rev. E. Reeves Palmer, M.A., a former agent of the Bible Society, reminds us that he brought to its work unusual qualifications. A student of Cheshunt College, he graduated in London University, taking the Dr. Williams Hebrew Scholarship; added to his linguistic gifts he had acquired an intimate technical knowledge of the printing and production of books. After experience in the Congregational ministry, both in England and at Shanghai, he was appointed in 1883 the Bible Society's agent in Spain. At Madrid Mr. Palmer's editorial labours were extensive, since he personally undertook the proof-reading of all

the Society's editions which were sent to press in Spain. He also produced a fresh revision of the Spanish New Testament, based directly upon the Greek text; in addition to subjecting Valera's time-honoured translation to critical examination for the re-

moval of grammatical archaisms, he brought its phraseology into accord with the standard rules of the Spanish Academy. Mr. Palmer had ardent faith in the importance of colportage, and soon secured additional men to undertake such work in new districts. It was his custom to travel much with them, being able thus to strengthen their hands and to secure the best results from this means of distributing the Scriptures. Since Mr. Palmer retired from the Society's service in 1890 he has exercised his gifts as a Congregational minister in England. His life proved a benediction to all who came within the sway of his personality. The Bible House Library has been enriched by several early and valuable editions of Spanish and other Bibles, as well as by his M.S. notes on the revision of the Spanish text—the gift of his widow.

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The Rev. A. F. Roff, of the Canadian Presbyterian Mission in Korea, who superintends some of our Korean colporteurs writes: "The colporteurs are the advance-guard of the Lord's army, and we earnestly hope that while the supporters of the British and Foreign Bible Society are called upon to make sacrifices for their country's soldiers, they will also see to it that the Lord's soldiers at the battle front and in lonely outposts, at grip with the enemy, shall continue to be furnished with necessary supplies."

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London"  
Bankers: Bank of England, Threadneedle Street, London E.C.

# The Bible in the World

**Kissing the Book** EVERYONE is acquainted with the custom of Kissing the Book, which belongs to the common routine of our English courts of justice. When the clerk of the court administers the oath, he gives into the hands of the witness a copy of the New Testament, and bids him "Kiss the Book." This practice has become firmly entrenched, much as current proverbs often are, through the sanctions of age and use; it is now popularly accepted as a necessary and even essential part of the legal oath, although modern lawyers tell us that it has never been obligatory. The history of a religious observance which has taken root so deeply in our traditional system of justice ought to repay study, if only to clear up its rather obscure origin and meaning. No record has been preserved of the date when Kissing the Book was introduced into English law courts, but we can trace the custom back across several centuries. In the

eighteenth century it was already well established; and before that, in 1660, the *Hudibras* of Samuel Butler provides conclusive evidence that the common form of oath required a witness to lay his hand upon the Book and afterwards to kiss it. The passage concerns a perjurer who "Can make the Gospel serve his turn. . . . When 'tis laid hands upon and kiss'd To be betrayed like Christ." We recall that the sardonic humorist who wrote *Hudibras* was clerk to a Puritan justice of the peace, and had no doubt administered the oath many hundreds of times prior to the Restoration. Half a century earlier, again, we find the well-known lines in Shakespeare's *Tempest*, where Stephano, offering Caliban the bottle, says: "Come, swear to that; kiss the book:—I will furnish it anon with new contents:—swear!" Obviously we have here what to-day is called a topical allusion—a reference to current usage which every Elizabethan playgoer would instantly appreciate.

When we inquire how Christian people came to adopt the custom of kissing the book, we find a significant clue in certain early Irish records. John Coltus, the Archbishop of Armagh, in 1397 declared that the English had introduced into Ireland a custom of swearing on the Holy Evangelists, whereas in earlier times the Irish had resorted to croziers, bells, and various sacred reliquaries to give solemnity to their affirmations. The connexion between Kissing the Book and the reverential use of relics to give supernatural weight to an oath, emerges very clearly in the old French *Roman de Rou*. This romance tells how Harold pledged his solemn oath to William the Conqueror, in ignorance the while that William was making him swear on some holy bodies concealed beneath a pall. Harold first of all *suz sa main tendi*; held his hand over the reliquary; then he repeated the words of his oath; and then *li sainz beisiez*, kissed the relics. Substitute the Scriptures for the relics, and you have a complete parallel to the ceremony in

SEPTEMBER 1915



Photo by Henry Irving.

## Kissing the Book

our law courts. It is well to bear in mind that the Church of the early centuries certainly honoured the Bible itself as a relic. Erasmus somewhere speaks of the Sacred Writings as the greatest of all relics. "These may we embrace," he cries; "in these have our conversation without ceasing; kiss these lovingly; yea, even die on these, and into these be transformed, since studies (as we know) into manners pass."

We may apparently discern an allusion to the same ceremony in some words of St. John Chrysostom, when he writes: "But do thou, if nothing else, at least *reverence* the very book thou holdest out to be sworn by, open the Gospel thou takest in thine hands to administer the oath, and hearing what Christ therein saith about oaths, tremble and desist."

The Roman Catholic Church still enjoins the duty of kissing relics, crucifixes, consecrated candles and palms, vestments and vessels of the liturgy—and the Gospels. In Roman Catholic ritual the priest kisses the Book after reading the Gospel appointed for the day. But the Reformed Churches have almost without exception discarded this usage, just as they have discontinued the superstitious worship of relics. So, by a curious irony of circumstance, a superstition long ago laid aside from our religious services lingers on in our civil procedure.

It is not our business here to urge reform in the administration of the oath, however desirable on various grounds that might be. But the abuse which has sprung from the custom of Kissing the Book may furnish a parable and a warning to us all. Notoriously, perjury has not been checked by this supposed safeguard. Now and then, perhaps, some apathetic conscience has been goaded into life by mere superstitious terror—but would we have it so? The more dead to truth and honour a man's heart has grown, the less it avails to bid him kiss the Book. With a kiss Judas perjured his soul; with a kiss Jacob deceived his father. It is sacrilege to press lying lips on the cover of God's Book, while the words within are hated or scorned.

This ancient custom, therefore, exposes the danger of venerating an empty

form apart from its substance. It not unfairly suggests the attitude of a good many professed Christians towards their Bibles. They respect the Book, indeed—but its contents they also know only at a respectful distance. The Bible is a volume "they like to have about," and by preference in a costly binding. The instinct is certainly not at fault which bids us preserve the sacred Book carefully; nevertheless, we should rather see it a "ragged veteran" open on our table, than a richly-cased relic hidden away in a casket.

Originally the kiss which Christians bestowed upon a reliquary was a sign and symbol of deep veneration and love. It was an act of that real devotion which we may illustrate from an incident in the present war. A visitor who has been distributing some of our Society's little Testaments and Gospels among wounded soldiers in hospital, writes: "When I gave a Testament to one patient in a very bad condition, the poor fellow raised it to his bandaged and disfigured face and reverently kissed it." *O how love I Thy Law!* sang King David. And as we study the sacred pages of the Bible and apply its Gospel to our own lives, we discover an unutterable tenderness welling up in our hearts: we learn in very truth to receive the Word with pure affection.

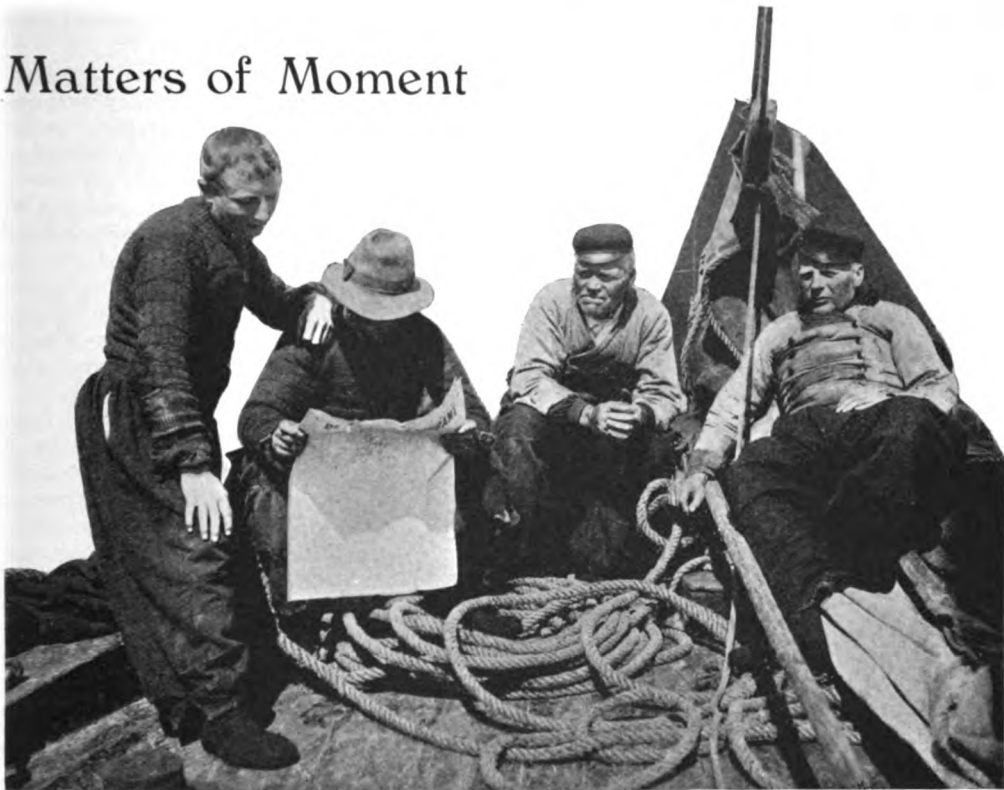
This is the love of God's Book which has been so exquisitely described in Barrie's elegy on his mother. "On a day but three weeks before she died, my father and I were called softly upstairs. My mother was sitting bolt upright, as she loved to sit, in her old chair by the window. . . . But she was looking about her without much understanding. . . . And then the old smile came running to her face like a lamplighter, and she said to me, 'I am over far gone to read.' . . . My father put her Testament in her hands, and it fell open—as it always does—at the Fourteenth of John. She made an effort to read, but could not. Suddenly she stooped and kissed the broad page. 'Will that do instead?' she asked."

Such a mother's Testament is doubly consecrated. No wonder her son could say, "It is the lock of hair she left me when she died."

A. G. J.



## Matters of Moment



DUTCH BARGEMEN READING THE WAR NEWS.

*Photo by Newspaper Illustrations Ltd.*

### WHERE DOES THE BIBLE SOCIETY GET ITS INCOME ?

The answer to this question may be succinctly given thus, according to the figures published in our latest Annual Report. During the year 1914-15 each sovereign which the Society received was made up as follows : 7s. 3½d. came from sales of the Scriptures ; 1½d. came from the sale of magazines ; 4s. 4½d. was contributed by Auxiliaries at home ; 2s. 0½d. was contributed abroad ; 4s. 3½d. came from legacies ; 1s. 6½d. came as subscriptions, and donations, paid in direct to the Bible House ; while 3½d. came from dividends.

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### HOW DOES THE BIBLE SOCIETY SPEND ITS INCOME ?

Here is the answer from the same figures, reduced to their simplest terms. During the year 1914-15 each sovereign which the Society expended was laid out in the following proportions : 9s. 7½d. went towards translating, revising, printing, and binding the Scriptures ; 3s. 2½d. went

to maintain warehouses, depôts, and sub-depôts abroad, and to pay freight and carriage of the Scriptures ; 3s. 3½d. went to maintain colporteurs and Biblewomen ; 1s. 8d. was spent on the salaries and travelling expenses of foreign agents and sub-agents ; 7½d. was spent on Bible House administration, salaries, repairs, rates, taxes, insurance, postage, etc. ; 9d. was spent on the Home Organization Staff, including District Secretaries ; 5½d. was spent in producing reports, magazines, etc. ; 4½d. was spent on allowances to old and disabled servants at home and abroad.

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It is impossible to estimate the enormous debt which our Society owes to the efficient corps of " Voluntary Helpers " whose individual and special services so happily supplement the efforts of the official staff. The list of these friends is a lengthy one, and they co-operate in a variety of ways, notably by their public advocacy of the Society's cause from pulpit and platform. We gladly avail ourselves once again of an opportunity to

## Matters of Moment

acknowledge the invaluable aid they have given and are giving throughout the country.

§ § §

Even in normal times the successful conduct of an Auxiliary depends upon the unremitting performance of duties which call for peculiar gifts of devotion and perseverance. At present the war has rendered such services increasingly arduous and exacting. May we not add, increasingly urgent and vital also? The Society can never thank too warmly the collectors of subscriptions, who surmount the difficulties of a somewhat ungrateful task with patient and resourceful zeal tempered by tact and sympathy. Hearty thanks are due also to the local secretaries who lead and organize our Auxiliaries; to the treasurers who keep the Auxiliaries' accounts in good order; to the distributors of our Magazines; and to all others who, by word or deed or influence, have helped to forward the Bible Society's enterprise. Never has the weight and quality of such support from multitudes of Christian friends been more encouraging and inspiring to our venerable and beloved Society than it is to-day.

§ § §

In connexion with Dr. Bondfield's article, which we print this month, it is worth while to record that, besides 2,660,000 copies of the Scriptures circulated in China during 1914 by the B.F.B.S., the N.B.S.S. announces 1,578,000 copies circulated, and the A.B.S. 1,973,000 copies circulated. Thus, the three Societies together distributed last year 6,211,000 copies of the Scriptures in China.

§ § §

The Coronation of the Emperor of Japan is fixed for Nov. 10th. To commemorate this event, the Bible Society is presenting His Majesty with a specially prepared copy of the English Bible in four volumes, printed in large type on India paper, and bound in crimson Levant Morocco, with solid red under gilt edges and an illuminated inscription. The volumes are contained in a padded crimson Levant Morocco case.

§ § §

In Adis Ababa, the capital of Abyssinia, Mr. Athanassian is organizing the Bible

Society's work with vigorous perseverance. He has been particularly successful in winning for our Society the interest and friendship of persons of high influence. We learn that arrangements are being made for a Bible in Amharic and a New Testament in Ethiopic, specially bound and inscribed, to be presented to his Highness Prince Yassu Menelik. To the Negus Mikael, King of Wolla and Tigre, similar volumes of the Amharic Bible and Ethiopic New Testament are also to be presented.

Mr. C. T. Hooper, our agent at Port Said, writes on July 9th: "To-day I received an order from Mr. Athanassian for a further consignment of Scriptures for Adis Ababa. He also sends an order to be despatched to Harar, near the Abyssinian frontier of British Somaliland, a great centre on the caravan track between Zeilah, on the coast, and Adis Ababa."

§ § §

Arrangements are being made to print in Germany 30,000 more Russian New Testaments; 160,000 Russian Gospels, and 40,000 German Gospels. The Russian New Testaments and Gospels are being paid for by contributions from American Sunday Schools, and these books are intended for distribution among Russian prisoners of war. From the Bible House in Berlin Mr. Hartkopf writes that 200 Ewe Bibles are being sent via Holland to London, whence they will be despatched to a branch of the North German Mission in Lome, Togoland.

§ § §

In British East Africa the Kamba district lies north-west of Mombasa, between the Athi and Tana rivers, and to the north of Mount Kilimanjaro. The earliest attempt at translation in the Kamba language was made about the middle of the last century, by Dr. J. L. Krapf, the well-known C.M.S. missionary explorer in Abyssinia and other parts of East Africa. St. Mark's Gospel translated by him was printed in 1850. Nearly half a century later St. Luke's Gospel appeared, translated by a member of the Leipzig Evangelical Lutheran Mission. In 1904 our own Society published a version of the Acts made by members of

## Matters of Moment

the same mission, followed by St. Matthew in 1909. More recently, St. Mark and St. John have been prepared by the Rev. George W. Rhoad, the superintendent for Ukamba of the Africa Inland Mission, which is now engaged in evangelizing the Kamba tribesmen. They represent a different dialect. Both in dialect and in orthography these recent books differ considerably from the version made by the German missionaries.

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In a letter from Mr. Rhoad, written at the end of April from Mboni Station, P.O. Machakos, British East Africa, he acknowledges

"the beautifully bound copies of the Gospel of St. Mark in Kamba which have only very recently reached me. My translation of the Gospel of St. John has been passed on to our General Director, and will be forwarded to you immediately. The translation of the entire New Testament is now committed to me, and I am working on steadily, hoping soon to have the whole ready for printing in one volume. Our little native church is overjoyed at having even so much of God's Word as Mark's Gospel in their own tongue, and they have voted 30 *rupees* (= £2) as a thank-offering to the Bible Society. Will you not accept of it, and be assured that earnest prayers and hearty thanksgivings accompany it?"

□ □ □

Our colporteurs in Japan are remembered in prayer at the Women's monthly Prayer Meeting, which is held at the London Bible House. Recently, a number of these colporteurs wrote out some requests for intercession, in order that these might be communicated to their English friends. The quaintly-phrased petitions give glimpses of the character



BUDDHIST MENDICANT PRIESTS IN JAPAN.

of our Japanese Bible-sellers, and indicate the difficulties which they feel most keenly. Each colporteur suggests two or three topics. Thus, one begs that the lady in England will pray that he may be able "to understand God's will more deeply. To bear more cross. To increase love in my heart." Another has written down, "To be save my father and brother who are Buddhist priests. To make self-sacrifice through all my life. That I can help my father's home from much hardship." A third writes, "To be saved; showing His grace by my works. To work more earn-

estly, and more faithful the mission which have given to be colporteur. To be man of prayer." Several colporteurs ask that prayer be made for their mothers; for instance: "My mother to be saved." "For my old mother (76 years) to read the Bible." "For my mother to believe the Lord God." "I want that my parents and brothers and sisters be Christian." Other petitions are "To have a building to practise austerities under a fast"; "To be given strong faith, so that question of livelihood not comes first of all"; "That all colporteurs and I can more witness our Lord"; "To be most obedient colporteur with self-sacrifice spirit"; "Showing His grace by our colporteurs' work."

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The journeys taken in Siberia during 1914 by Colporteur Saprikin, who has his headquarters at Chita, a Siberian town east of Lake Baikal, amounted to the enormous total of 10,224 miles. Saprikin was able to travel almost the whole of this distance by rail, with a free pass; we can therefore estimate what such a privilege saves the Bible Society.

## After Nine Years

THE missionary value of colportage and the ministry of the printed Gospel may be illustrated by an incident which has recently been reported to us from China. It is related from personal experience by the Rev. W. H. Oldfield, a missionary of the Christian and Missionary Alliance, who is stationed in the city of Liuchow, in the province of Kwangsi, South China.



Some nine years ago an older missionary and I took a seventy days' trip into the northern part of Kwangsi province distributing Gospels and tracts. One day we reached a small market town where at first no inn would receive us or permit us to stay ; so for a time we placed our baskets of books in the middle of the street, while my companion walked up and down, preaching and distributing the Gospels. I took a seat in a shrine and handed out the books to the crowds of people who passed by. That night my companion tried to speak a little in the inn to the people who gathered, but the crowd grew so unruly that the inn-keeper, fearing trouble, asked us to retire to our dingy room in the rear of the building, and let the people disperse. Next morning we left the town, feeling that our visit to that place had been almost useless, and would bring forth no fruit.

Nine years passed away. Then, one morning, during prayers, there appeared a stranger at the chapel door. His coarse garments and rustic appearance showed plainly that he was from the country. Silently he stood and gazed around the room at the Christians gathered for worship, while the broad smile that lit up his sun-browned face manifested his interest in what was taking place. At the close of the service the missionary in charge went down and spoke to him. Much to the missionary's astonishment, he found the rustic stranger to be familiar with the Gospel story—St. Peter, St. James, and St. John were familiar names to him. How could this be ? Sitting down, he told his story. Nine years before, a country far-

mer with two baskets of rice swinging from a pole on his shoulder trudged along the narrow path leading to the nearest market-town, where he wanted to exchange the produce of his soil for other household necessities. Passing through the crowded street he saw a missionary surrounded by a throng of people, to whom he was speaking of a strange new God, and distributing literature to those who were interested. Pressing to the front, he secured a set of Gospels and a few tracts and then returned to his country home.

So far as we know, that farmer's heart has never been touched deeply ; but his hired labourer, who could read a little, began studying the Gospels and tracts. In his leisure time this labourer would sit for hours reading with delight and wonder the fascinating story of the strange Man who lived in Galilee. Often in the evening he would take the books down from the dusty shelf and, by the flickering light of a peanut-oil taper, would read on into the night, until he was overcome by sleep and the book fell from his hands. He had never visited Kweilin—the capital of the province and an important mission centre ; had never seen a chapel ; never heard a sermon ; never met a missionary ; and although he had heard that there was a Gospel hall in the city, where these books were read and explained, he, being poor and his home lying beyond the mountains some four days' journey distant, had never been able to make the trip. However, the more he read the Gospels and tracts, the greater was his desire to meet the missionary and hear for himself the Gospel story. With this object in view he began to save his *cash* ; and while others in the neighbourhood were saving money to buy their coffins in preparation for death, he began to put by his *cash* to make a journey in search of life. At last the desired amount was saved, the longed-for journey accomplished, and now after nine years of waiting he has come in contact with a missionary, he has heard the wonderful story, and, since he understands the Gospel so well, he expects to be baptized at the next baptismal service.

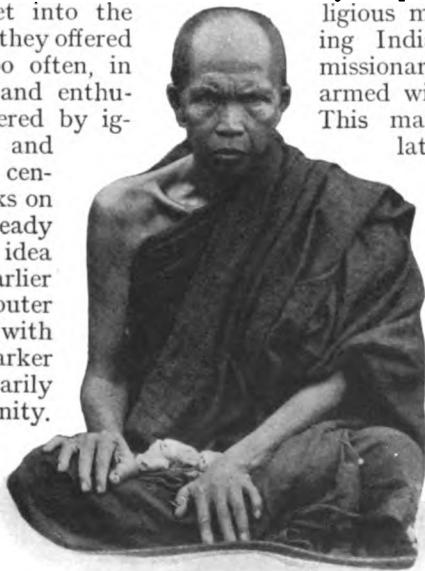
# Modern Religious Movements in India

By Sir George A. Grierson, K.C.I.E.

THE publication of this work \* in America is due to the fact that it is founded on a series of lectures delivered by the author as Lamson Lecturer for 1913 at the Hartford Theological Seminary, Hartford, Conn. The subject is one to which, as a whole, little attention has been paid in past years, but which is nevertheless of extreme importance to all interested in missions, and it is a fortunate circumstance that it has for its first exponent so sympathetic and so sane a scholar as Mr. Farquhar. His close connexion with Christian missionary work, and his long familiarity with India and its religions, are well known to the readers of *THE BIBLE IN THE WORLD*.

It is only of comparatively late years that what now seems to us an obvious commonplace—that preachers should make themselves thoroughly acquainted with the hopes and beliefs of those whom they seek to convert—has been a generally accepted principle of missionary tactics. There have, it is true, been many great evangelists who, to use Gordon's famous expression, tried to get into the skins of those to whom they offered their treasures; but too often, in older times, godliness and enthusiasm have been hampered by ignorance of the teacher and of the taught alike. A century's catalogue of books on Hinduism shows a steady progress towards a just idea of the situation. The earlier books described the outer shell of Indian religion, with emphasis laid upon its darker side, which was necessarily contrasted with Christianity. This tended to edification at home, but could not be a secure foundation for work in the field. Then came the birth of Oriental learning, and

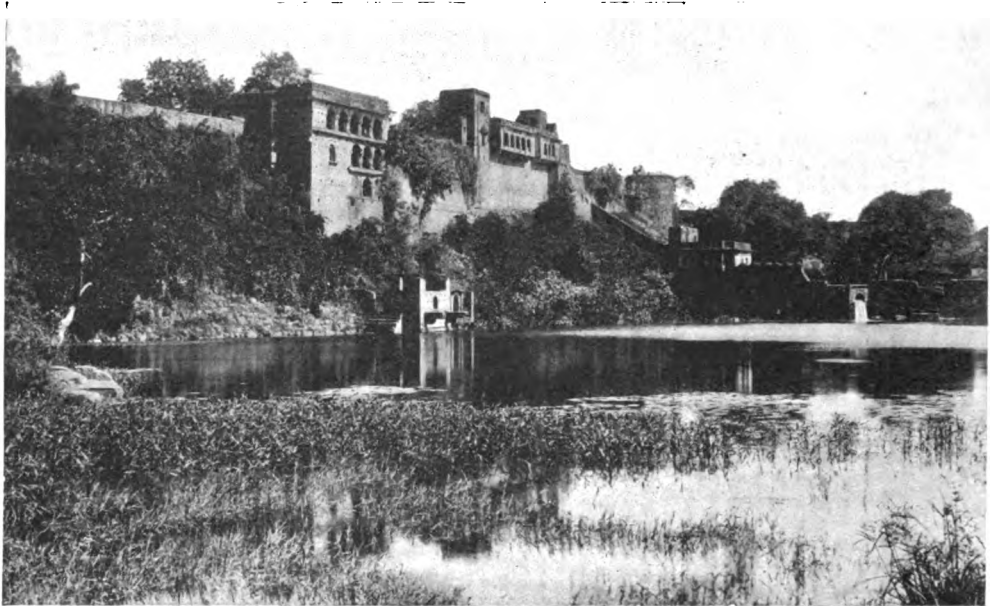
the spread among Europeans of a knowledge of Hindu philosophy. This for many years acted almost as a hindrance, instead of being a help to missionaries. European scholars studied and wrote about doctrines that, as general religious beliefs, had been moribund for nearly a thousand years and that now number but few adherents. Misled by the Orientalists, missionaries set themselves to combat philosophies and to point out the incongruities of religions that no longer formed a working principle in men's hearts. Sects were known to exist, but the little that was recorded concerning them was chiefly composed of catalogues of the dress or sectarian marks of their various followers. Next, quite late in the nineteenth century, the fact that there had been a great reformation in India, nearly contemporary with ours in Europe, and that these so-called sects were its result, became common property, and men began to grope their way into the heart of India. Mr. Farquhar has taken the last and most necessary step. He tells us of the religious movements that are affecting India now. In future, the missionary will be able to go forth armed with a complete equipment. This may be improved upon in later years, but now he can reach the front with a knowledge of what he has to face. He has before him a map of the area of the campaign filled up with nearly complete detail, and he has information regarding the defences of the positions that he wishes to capture. Previously, all that he has had has been, so to say, one of those mysteriously enchanting maps of our childhood, with large tracts blank except for



A BUDDHIST ASCETIC.

\* *Modern Religious Movements in India*, by J. N. Farquhar, M.A. New York: the Macmillan Co., 1915.

## Modern Religious Movements in India



THE OLD PALACE AT BHOPAL.

*Photo by kind permission of the G.I.P. Ry., Bombay.*

the word "unknown," or even with that truthful word omitted and the surface peopled instead with pictures of strange animals and plants.

About the beginning of the last century there started another remarkable religious awakening in India. And it is the results of this that form the subject of Mr. Farquhar's book. As he points out, it was due to the co-operation of two forces, and was quickened by a third which began to affect the Indian mind a little later. The two forces are the British Government of India and the Protestant Missions as they were shaped by the Serampore men and Duff. The third force was the work, already alluded to, of the great Orientalists. The East India Company, at first a mere trading association, under the pressure of British public opinion, became a ruler governing India for India's good, and rescued the land from a condition of anarchy so terrible that its details will hardly bear narration. Carey and Duff introduced Christianity and western education to northern India. The Orientalists gave to Europe a knowledge of the East, and their work reacted on India by producing there Indian scholars trained in European methods of research. In this way a bridge between the East and the

West was opened that has grown wider and more thronged from year to year.

We are often told that missions in India have been a failure. Even if it is admitted, which I do not admit, that the number and value of the converts have been small, the cry would still be false; and one proof of this is, not the arguments, not the prepossessions, not the criticism, but the sober, undoubted, historical facts contained in Mr. Farquhar's book. The awakening just referred to began with Rām Mohan Rāy, a high-caste Brāhman, who first, under Musalmān influence, opposed idolatry, and then, coming into contact with the Serampore missionaries, began seriously to study Christianity, learnt Hebrew and Greek, and wrote a book on *The Principles of Jesus, the Guide to Peace and Happiness*. He declared therein :

This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, . . . and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves and to society, that I cannot but hope the best effects from its promulgation in the present form.

He refused to accept the Christian

## Modern Religious Movements in India

creed, but he opposed caste, and denounced not only idolatry but widow-burning, polygamy, and, above all—the very foundation of Hinduism—the doctrines of *karma* and transmigration. As Mr. Farquhar says, he was a man of wide sympathies and of both courage and force, though no philosopher or theologian. He was the first Indian to realize the great good which the country would reap from its connexion with Britain and from the haven of Christianity. But he also realized to the full that no true blessing could come to India by the mere adoption of Western things unchanged. India, he said, would inevitably remain Indian. He died in 1833, after having founded the Brāhma Samāj, a theistic church that developed under Keshab Chandra Sen and others into an important factor in the life of northern India.

The movement inaugurated by Rām Mohan Rāy continued for several decades, and, following his example, many similar vigorous reformers, Hindū, Musalmān,

and Parsee, arose and made their influence felt throughout the country during the first three-quarters of the nineteenth century. Their success engendered opposition, and about the year 1870 two definite lines of defence were taken up by the conservative elements of the population. One line, while holding to the main principles of the old religion, endeavoured to purify it and reform it. We see idolatry condemned, Christian ideas and forms of worship adopted, missionaries sent forth to preach, and at the same time the inspiration of the Hindū sacred books strongly upheld. The most prominent of these movements is the Ārya Samāj, founded by Dayānand Sarasvatī in 1875. So, amongst the Musalmāns, there were various attempts to uphold the truth of Islām and at the same time to introduce into it much of the teaching of our Gospels. Of these, perhaps the one that has attracted most attention has been the sect of the Ahmadiyas, founded about 1880 by Mirzā Ghulām Ahmad of Qadian in the Panjāb.



TWO MODES OF FISHING IN MADRAS.

*Photo by D. Venkataratnam Naidu.*

## Modern Religious Movements in India

The second line of defence was the full assertion of the absolute truth of the old faiths. As a rule, the ground taken has been, to quote the words of Rāmakrishna, one of the most renowned teachers, that "Every man should follow his own religion. A Christian should follow Christianity, a Mohammedan should follow Mohammedanism, and so on. For the Hindūs the ancient path . . . is the best." Though definitely, so far as India is concerned, anti-Christian, even these movements have felt the Christian influence. Inconvenient features of the old faiths are explained away; old customs are modified; and Christian methods of propaganda are employed. Instead of worshipping the teacher and stating that he is God, as the old scriptures insist, they say that he is *like* God, and that they offer him worship bordering on divine worship. Superstitious ideas are acknowledged as superstitious, but are upheld on the ground that "within them there are nuggets of gold and truth."\* They have, and use, the terms "Revivals," "Missionaries," "Missions," "Classes," "Prayer Meetings," and "Young Men's Associations," and often employ the term "Reverend" for their teachers. Even the titles of Christian books are annexed, and *The Imitation of Sṛī Krishna* has been published as a devotional volume on the plan of the familiar work of Thomas à Kempis.

The most prominent and thoroughgoing of these attempts to revive Hinduism is Theosophy, a belief founded on plagiarism and imposture, and kept alive by that half-learning which is worse than ignorance. Yet it has a great number of followers, and the reasons for this, as given by Mr. Farquhar, may well be taken by us to heart. It was in the nineteenth century that there first arose an accurate knowledge of the great religions of the world. The thinking men of our time are vividly conscious of these masses of fresh know-

ledge, and want to know what practical attitude a reasonable man ought to take towards these religions, and also towards telepathy, hypnotism, clairvoyance, and such like. The Theosophical Society expresses itself as sympathetic to all religions. The Christian doctrine of the brotherhood of man is taught, and Theosophists are bid to receive men of all religions as brothers. Here there is distinct guidance. "The Church of Christ thus far has failed to give clear expression to her mind on these matters. Yet it is high time she should do so, for guidance is wanted; and if the Church is not able to suggest a reasonable attitude, thinking men will follow the guidance of other schools of thought."

But I must cease from discussing this fascinating volume. Its great merit is that it brings us face to face with Indian religious problems of the present day. It shows how, though India is not yet Christian, it is becoming permeated with the spirit of Christianity. The Mind of Christ is there, working in Its own way, and we may take additional courage from Mr. Farquhar's concluding words, in which he compares the present state of things with the temporary revival of the ancient religions of the Roman Empire in the early Christian centuries.

A great music-drama is named "The Twilight of the Gods," and tells how Thor and the other old Germanic deities faded into darkness. But there is another twilight—that of the morning hours, and it is this that Mr. Farquhar describes. It is not to be despised. We dare not condemn it because it has not the full effulgence of the noon, for both are born from the Sun of Righteousness; and though with our earthly eyes we may not see the full accomplishment, we can still be confident that this twilight will shine more and more unto the perfect day.

\* The words of Vivēkananda, a follower of Rāmakrishna.

"If Christ belongs to humanity, to the whole of mankind of every race, surely the need of the world, lying in darkness, must press upon every Christian society."

T. R. Glover.



# The Bemba Testament

By the Rev. H. Cecil Nutter

of the L.M.S. Mission in Northern Rhodesia

**D**URING a recent visit to the Bible House in London, the Rev. H. Cecil Nutter, of the L.M.S., kindly furnished the following particulars regarding the Bemba people, for whom he and his colleagues have translated the New Testament. This version is now being published by the British and Foreign Bible Society.

□ □ □

The original home of the Bemba tribe was in the south of the territory which is now the Belgian Congo, but they have migrated thence and are now chiefly found in that part of Northern Rhodesia which lies between the southern end of Lake Tanganyika, Lake Mweru, and Lake Bangweolo. This area has become their settled home, and they are inter-marrying with the various neighbouring tribes. Some of the Bemba, however, recross the border into Belgian Congo, and work as labourers in the mines of the Katanga region. The number of the whole tribe is very difficult to estimate; roughly, we may put it at 100,000.

Both mentally and physically, the Bemba are one of the finest tribes of the far-spread Bantu race. They are somewhat proud, and decidedly independent. Such material is favourable for the spread of the Gospel; indeed, missionary work among the Bemba people is more encouraging than among many of the other tribes in that region.

Several missions are

established in Northern Rhodesia. The Roman Catholic White Fathers have been longest in the field; they carry on a widespread work among the Bemba and related tribes. The Universities' Mission has established a station about fifty miles west of Lake Bangweolo. The stations of the L.M.S. are mainly in the north-west of the territory between Lake Tanganyika and Lake Mweru. The Livingstonia Mission of the U.F. Church of Scotland has two or three stations in Northern Rhodesia. Missionaries of the Plymouth Brethren are also at work in the same field. At the Katanga mines the Bemba labourers are looked after by members of the American Methodist Episcopal Mission.

The earliest version of the Scriptures in Bemba was St. John's Gospel, translated by Mr. Daniel Crawford, which was printed in 1904 at the Livingstonia Mission press, and published by the N.B.S.S. Meanwhile, Mr. Nutter, who had gone out with the first L.M.S. mission to the Bemba people, in 1901, had also begun translation work with Dr. Lewis and Mr. Freshwater, and in 1906 the Gospel of St. Mark and the Sermon on the Mount were published by the B.F.B.S. The remaining books of the New Testament have since been translated by Mr. Nutter and Mr. Freshwater, working together.

It has become almost a commonplace to speak of African languages as poverty-stricken; yet experience of



THE BEMBA CHIEF KAZEMBE, WHO LIVES SIX MILES FROM MR. NUTTER'S MISSION STATION.

## The Bemba Testament

the Bantu tongues does not at all bear out this notion. With the exception of a few terms which are specially characteristic of the New Testament, the Bemba vocabulary provides almost all the words that a translator needs. For instance, "redemption" is by no means an unfamiliar idea to the Bemba people, because slavery is rooted in their social system, and no slave is set free unless he has first been redeemed by some payment. On one occasion a young Bemba woman came to Mr. Nutter and said, "I want to be redeemed." "Why, what is the matter?" the missionary asked; but she only answered, "I must be redeemed." "But," said Mr. Nutter, "you are married?" "Yes," replied the girl, "but I am none the less a slave, and I want to earn money to purchase my redemption."

There is, however, no satisfactory Bemba equivalent for "grace." At first a word meaning "pity" was used, but now this has been superseded by another word meaning "graciousness." This



MR. NUTTER'S HOUSE AT MBERESHI.

noun has been coined from a Bemba adjective which is used in describing persons: "He is a gracious—or kindly—man." No really adequate words for "love" and "holy" have yet been found. For the latter, a word has been adopted which means "a thing set apart." Pastoral terms are not difficult to find, because the Bemba are all small farmers—who keep sheep, goats, and sometimes cattle.

In Central Africa each tribe has its own supreme spirit, with a separate name. The name for the Bemba "great spirit" is *Mulenga*. The problem arose as to whether the local word for spirit could be used as a suitable name for the Holy Spirit, but for a number of years the English word "spirit" was transliterated in the form *Muspiritu*. In the version now being published it has been decided to use the native word *mupashi* (spelt with a capital M) for Spirit, as in St. John iv. 24. A good many Semitic words, such as camel and Serimani (Solomon), which have long ago found their way into the English language, are also familiar to the Bemba people. When the Bemba language is spoken, its effect is very soft and musical, reminding one of the sound of Italian. Its verb is even more highly developed and more finely expressive than the Greek verb. The Bemba folk are born orators. Like so many other African tribesmen, they love to hear the sound of their own voices. Mr. Nutter tells how he once



A BEMBA CHIEF BEING CARRIED  
ACCORDING TO THE NATIVE CUSTOM.

## The Bemba Testament

addressed a prayer-meeting, using as his text the words "Pray without ceasing," and at the conclusion, a Bemba convert got up and literally tried to do this.

When once the Bemba are converted, they make good Christians. Mr. Nutter has over fifty church members; and he has only found it necessary to suspend five of them during the past ten years.

The New Testament in Bemba will probably circulate beyond the limits of the Bemba tribe. Bemba resembles other

Bantu dialects so closely, and the Bemba tribesmen travel about so much from place to place, that their speech is gaining currency among the surrounding peoples. Mr. Nutter prophesies that it will spread outside the Bemba area and become the *lingua franca* of Northern Rhodesia. We learn that the British Government is using it more and more in this region, and Mr. Nutter has been appointed Government Examiner in Bemba of the European officials.



PARVATI TEMPLE, POONA.

*Photo by kind permission of the G.I.P. Ry., Bombay*

## Common Prayer

"To will with your whole will the whole Will of God; that is perfect prayer; that was the prayer of Jesus."—*Ronald Knox.*

The following special topics are suggested for this month:—

LET US PRAY—

For grace to learn the meaning of God's judgments; for courage to lay them to heart; and for strength to serve Him more faithfully in this day of trial.

For India's races and religions to be illuminated by the Gospel of Christ.

For the efforts now being made to spread the knowledge of Christ in South America.

For the coming of God's kingdom in China and Japan—that the progress of the Gospel may not be hindered by the strife between Christian nations.

For the Rev. T. R. and Mrs. Hodgson at Constantinople, and for all other members of our Society's staff endangered by the war.

For the autumn meetings in our Auxiliaries, that they may be well attended and may bring about fresh consecration in the Society's cause.

# The Outlook in China

By the Rev. G. H. Bondfield, D.D.

The Society's Agent at Shanghai

THE following characteristic and picturesque summary of the political situation in China was issued as a Presidential Mandate on Dec. 13th, 1914 :

Recently order and quiet have been gradually restored everywhere in the provinces. There have been, however, some incorrigible rebels, plotting the downfall of their fatherland and creating disturbances in our realm. Consequently, our good people have not been able to enjoy their slumber in peace. Especially in the two provinces of Kwangtung and Chekiang they have been bent upon executing their destructive designs. Luckily, our superior civil and military officials in these provinces united their effort in protecting our populace. They discovered rebel meeting places, and made arrests time and again, thus frustrating their attempt to indulge in depredations of robbers and thieves. They have rendered us a signal service in suppressing these desperadoes and reassuring the innocent people.

The special interest of this official statement lies in the fact that it passes over the many features that are open to

serious criticism, and seizes upon the increased stability of the Government as the matter of importance. In this the Mandate anticipates what we believe will be the verdict of history on the year that is past. For whilst the political expedients and party strife, the provincial disorders and the financial embarrassments will be forgotten, the determined policy and firm rule of the President will be recognized by future generations as the beginning of whatever progress and prosperity China may have experienced since the downfall of the Manchus.

The tasks before the Government, however, are exceedingly difficult. In every branch of national and provincial administration the need of reform is urgent, and men of insight, industry, and integrity seem to be as hard to find as ever.

Education is a prime necessity, but thus far the Government has launched no workable scheme, and the provinces are without funds to carry on any save a very few of the schools that were started in the first year of the Republic. Primary education, in particular, is in a deplorable state. A Chinese expert of high standing has recently declared, after personal investigation, that from a third to a half of one of the most populous provinces was entirely destitute of schools. The conditions in other provinces are much the same, and, unless a remedy is speedily found, something like 90 per cent. of the rising generation of Chinese will be practically illiterate.

The religious condition of the country also pre-



ENTERING THE PEARL RIVER, CHINA.

## The Outlook in China

sents many features of deep interest. It was natural that after the iconoclastic zeal of the young Reformers in 1911 and 1912 had spent itself, the people should restore their temples and rehabilitate their gods; for religious thought and practices, sanctioned by long use, cannot be changed in a few months, especially when nothing better is offered in their stead. So city deities are once more in favour, and devout villagers have resumed their pilgrimages and other merit-making practices.

Moreover, a determined effort has been made to bring about a revival of Confucianism. By order of the Board of Education the text-books used in primary and middle schools have to be revised, so as to include selected passages from the ancient classics and give greater prominence to the moral precepts of Confucius.

A Presidential Mandate re-establishing the worship of the great sage eulogizes his doctrines as "perennially new" and as "broad as heaven," but, at the same time, makes the following striking confession:

From the time of changing the form of government, there have been foolish and undiscerning persons who have misinterpreted liberty and equality, and, overstepping the bounds of propriety, have given themselves to licence. Right principles have declined, and men have desired to run in by-paths. The Confucian colleges are crumbling among thorns and thistles; their drums and gongs are thrown aside, amid rank grass and weeds. Thus the reverence paid for thousands of years to Confucius has declined, and none seeks to repair it.



A STRANGE SIGHT IN CHINA.—AN ADVERTISEMENT PASTED ON THE TOMB OF A MANDARIN.

Less than a month after the above Mandate was issued, the Government took the extraordinary step of authorizing the worship of "Republican Heroes."

"During recent years," the order runs, "stability for our nation has been secured and peace has been tolerably well established throughout our realm. But it should be recollected that, at the outset of the construction period, tremendous difficulties had to be surmounted, and that our extraordinary success was due chiefly to the readiness of our officials and officers in obeying our orders and doing their duty. Those who lost their lives in battle have shed blood for the good of the nation; they deserve a place in our fond remembrance for their

gallantry and heroism, although their death causes us the profoundest regret.

"In order to demonstrate their illustrious deeds and glorious sacrifice, as well as to foster the habit of unity and loyalty, it is hereby ordered that on Oct. 10th, the Day for National Felicitations, the superior officials of the provinces shall offer sacrifice before the spirits of all persons who died in fighting since the inauguration of the Republic. In future this ceremony shall be regularly performed every year as a permanent function of the State."

With all kinds of variations this order was carried out, and shortly before the close of the year the worship of Confucius was performed with more or less of the ancient ceremonial by every territorial official, whilst the President in person offered the usual sacrifices on the Altar of Heaven in Peking.

It cannot be said, however, that this official revival of Confucianism has created any enthusiasm among the people, or that

## The Outlook in China

Confucian scholars have regained their former position of leadership and authority. The Confucian societies have shown little enterprise and have failed not only to carry out their programmes, but also to maintain their membership. One of these societies that boasted of having a thousand members at the beginning of the movement (amongst whom were a large number of wealthy merchants), and announced its intention, amongst other things, of building a costly temple, subsidizing schools, and sending preachers out amongst the villages, has, in its latest report, confessed its entire failure. The effective membership had dwindled to about forty; no schools had been subsidized; nor had one preacher gone forth to enlighten the common people. Subscriptions were in arrears, and, worst of all, some of the funds had been misappropriated. Other facts might be adduced to show the futility of attempting to popularize Confucianism by Presidential Mandate and official honours. In some cities an image of the sage has been set up, and thus, while the moral precepts are forgotten, the teacher himself becomes one more god in the Chinese pantheon.

Not less instructive is the tolerant attitude of the President and of most of the provincial officials; for side by side with the restoration of the Confucian cult, we have had a day (Oct. 18th) set apart by the Government for prayer for peace. Meetings were held that day in all parts of the country by Christian Churches. At many of these meetings for prayer the local officials were present, whilst in Peking even the President and Vice-President sent their representatives. Equally significant was the large attendance of officials at meetings held in connexion with the recent evangelistic campaign conducted in a dozen or more of the largest cities. Whatever the Confucian revival may mean, the Confucianism of to-day is evidently entirely different from the haughty and bitterly anti-Christian teaching of former years.

These fragments from the history of the past year will suffice to show how far the old hostility to the preaching of Christ has been left behind, and how favourable is the time for spreading with ever greater prodigality the Book which testifies of Him Who is the 'Teacher come from God,' and the Saviour of the world.



A CORNER OF SHANGHAI.

# A Bible House Afloat



ON THE MADEIRA RIVER.

**T**HERE is to be a new departure in missionary enterprise in the vast Amazon Valley. To serve as a "Bible House afloat," an oil-driven launch is being built for our Society, with a view to extending the range of effective colportage along the River Amazon and its tributaries.

In this little barque our sub-agent, Mr. Sydney Smith, with half-a-dozen native colporteurs who work under his direction, will traverse the 50,000 miles of navigable waterways, and carry God's Book to each settlement or isolated hut of the Indians and half-castes who live on the river banks.

Hitherto it has been the practice for Bible-sellers to travel by the steamers which ply for great distances on the principal rivers of the Amazon Valley. But there was always this disadvantage, that many scattered dwellings of the inhabitants had to be neglected; for they lay remote from the fixed landing-places on the different routes. Even where they stop, these steamers only wait just so long as is necessary to pick up or set down cargo and passengers; the time is usually far too short to enable the colporteurs to visit any houses in the vicinity.

During the last two and a half years that Mr. Smith has been at work in the Amazon Valley, his plan has been to

take a canoe with him on the steamer when travelling up-stream. In this canoe he afterwards paddled down-stream, offering the Scriptures at all the lonely homes that he came across on one side the river. By this means he has done successful work along the eastern shores of the River Tocantins and its tributaries. Considerable time has also been devoted to an island at the mouth of the Amazon which is intersected by numerous channels. We have published accounts of two long journeys which he has made. One was on the Madeira River as far as Bolivia—including a visit to the notorious Putumayo district. The other was a journey of about a thousand miles up the Purus River, when every hut along one shore of the different streams received attention. In all, about 4,000 out of the 50,000 miles of navigable rivers have been traversed.

Experience, however, proves conclusively that a small canoe is not a suitable craft for such a purpose. It is so frail that there is always danger of its capsizing in the numerous whirlpools and cataracts. Near the bank a canoe is liable to strike on snags under the surface of the water. Where the current runs swiftly, it is not safe to cross from one side of the river to the other; and where the current is less rapid the strain of paddling, and the

## A Bible House Afloat

loss of time, make it impossible to cross constantly from shore to shore. Even 2,000 miles from its mouth, the Amazon is three miles wide. Moreover, a canoe is too small to accommodate the necessary supplies of food, water, clothing, and consignments of books.

The proper craft for colportage is a larger, oil-driven boat of shallow draught. This is what the Bible Society has decided to acquire. It must carry over a ton of books, as well as such provisions as are necessary for a tour. The food obtainable on shore is so crude, that it is often dangerous to health. Besides food, a supply of fresh water must be carried, for in some places the Indians poison the streams in order to kill the fish. On board the boat the Bible-sellers must have room to sleep, and thus avoid dangerous insects which swarm near the bank.

The boat itself will probably be built at Pará, of the highly durable native *Acapu* wood; while the engines will be sent out from England. The cost of this floating Bible House will be about £600.

It is anticipated that this boat will be of the utmost value on the immense and tangled waterways of the Amazon Valley. The scattered population of this immense region is only about 1,000,000, of whom four-fifths belong to Indian tribes. Nominally most of them are Roman Catholics, but the visits of their priests are few and far between. No mission except the Bible Society has yet achieved any permanent success there. Dispersed over wide distances, it is impossible for more than a mere handful of the people to attend any place of worship or school. Thus, the majority of them live deprived of any spiritual ministrations.

Yet there is a golden opportunity for selling the Scriptures among these folk. Probably in no part of Brazil is so large a

proportion of the population able to read; for the children are taught their letters as a form of payment for their labour in gathering rubber. Moreover, the Indians seldom refuse to buy copies of the Word of God, even though for lack of coin they usually have to pay in kind. The Bible is the only literature they can procure.

The mission of the Bible Society seems especially fitted to make known the Gospel throughout this most difficult field. In that view we are supported by the Rev. O. R. Walkey, an Anglican missionary well acquainted with the Amazon Valley, who, as a qualified engineer, has been able to offer the Society valuable suggestions for the design of the new boat and for the patrols to be covered. In a pamphlet which he has written on *The Amazon*, he urges us to give these people the Word of God in their mother tongue, and believes that if we can reach the Indians on the banks of the rivers, they in turn will carry the message to their kinsmen in the deep recesses of the forest. "This, though slow and indirect at first, is for the present the only way of approaching the Indians of Amazonia, and the most that can be done."

The interest and promise of this new venture will appeal to all friends of Bible work. If any among them feel free to contribute to the cost of the new "Bible House afloat," gifts for this purpose will be gratefully accepted by the Secretaries of our Society. At a time when the great war is curtailing the income of the missionary societies, nothing but the most urgent need can justify fresh expenditure upon new undertakings. But the Committee are convinced that they would be unfaithful to their stewardship if they let slip the opportunity of ministering to these neglected folk of the Amazon Valley.

A. G. J.

Sir Walter Scott, in *The Antiquary*, puts a memorable sentence into the mouth of Edie Ochiltree. It was spoken to Lovel in the cave at St. Ruth's, while the wallflowers breathed their odours into the darkness, and the "pleasant and quiet lang streaks o'moonlight" lay on the floor of the ancient sanctuary. "Sinfu' men are we a'," said Edie to his young and remorseful companion; "but if ye wad believe an auld grey sinner that has seen the evil o' his ways, there is as much promise aween the twa boards o' the Testament as wad save the warst o' us, could we but think sae."



# For Abyssinians

OUR readers may recollect that last year the Society's agent at Port Said, Mr. C. T. Hooper, obtained from the Archbishop of Abyssinia permission to establish a depôt in the Abyssinian capital. Under the Archbishop's cordial patronage a depôt has thus been opened for the first time at Adis Ababa. We learn from Mr. C. T. Hooper that temporary premises have been hired in a central position, to be used while the Society is securing a suitable site and building. Our sub-agent in charge, Mr. Henry Athanassian, has presented the letters of introduction which he carried to the Archbishop of Abyssinia and other officials, who have received him very kindly.

Mr. Athanassian is an Armenian gifted with remarkable linguistic abilities. He feels at home in talking English, French, German, Italian, Greek, Arabic, and Turkish—besides his own Armenian tongue. The Amharic vernacular of Abyssinia will doubtless soon be added to his remarkable list. After six years' excellent service in the Society's Egyptian Agency he was chosen to carry through the important work of opening the first Bible depôt in Abyssinia. Leaving Egypt on January 19th, 1915, he arrived in Adis Ababa in February, taking with him 1,365 copies of the Scriptures in Amharic and Ethiopic. These volumes were nearly all sold during his first ten days in the capital. A second consignment of 2,974 volumes was sent up to him in March, and during the same month a third consignment of 558 volumes. The total stock of 4,897 books was made up of 287 Bibles, 1,129 Testa-

ments, and 3,481 Portions, in twelve languages. The combined weight of these books exceeded three tons, and their value amounted to £300.

## Bibles in Parchment Bags

Specially strong bindings are required for some of these editions. The Abyssinian wears his book hard, carrying it about with him in his riding and hunting.

"Imagine a dark, bare-headed man on a mule, his body half-covered with a long black rag, a curved sword hanging on his right side and a parchment bag containing a Bible on his left side, with his hands grasping his long spear. It is easy to see that any book needs a strong cover to keep it together under such conditions."

It is satisfactory to hear that all the cases of the Scriptures which our Society sent into Abyssinia have secured the privilege of exemption from the usual heavy Customs dues.

This concession is mainly due to the friendly influence and interest of the Prime Minister, Beitwodad Hailagorgis.

## Abyssinian Soldiers on an Italian Transport

Before permission had been granted to the Society to open up work at Adis Ababa, sales were sometimes made to Abyssinians travelling outside their country. For example, an Italian transport was returning to Eritrea from the new Italian colony in North Africa. This ship was full of Abyssinian soldiers in all sorts of uniforms and native costumes. Our colporteurs at Port Said were not allowed to go on board. They therefore adopted the primitive method of selling the Scrip-



MR. HENRY ATHANASSIAN, IN CHARGE OF THE NEW B.F.B.S. DEPÔT AT ADIS ABABA.

## For Abyssinians

tures by placing them in a small canvas bag, which was hoisted up and down between the Bible Society's launch and the deck of the steamer. The books were chiefly Gospels and Psalters, diglots in Ethiopic and Amharic. The eagerness of the Abyssinians to purchase was boundless. Fresh supplies were sent for from the warehouse, and when they arrived the ship simply resounded with the cries of "Daood!—Daood!" (David!—David!). The Psalter was much in demand by these men, who lead a pastoral life and also connect their royal house with the seed of David; for the Emperor Menelik claimed to be descended from King Solomon and the Queen of Sheba. Our neat volume containing the Four Gospels also took the fancy of many of these soldiers.

It was unfortunate that our colporteur could only sell in one place at a time, for another party of Abyssinians standing farther along the deck entreated and

Again and again fresh supplies of books were sent for, and when the last consignment arrived the ship's anchor was being weighed. The Abyssinians sent another sum of money down, for which they received as many books as the bag would hold. The men took some time to empty and return the bag, and so they could not receive the remainder of their order. The steamer began to move away, and though our Society's motor-launch was driven at its highest pressure, the colporteurs were soon left behind. In two hours they had sold 214 books—small batches of five to eight copies being hauled up at a time; but there were still many would-be purchasers calling for the Word of God, and unfortunately these could not be supplied.

For a full century the Bible Society has been publishing versions specially for the various peoples who inhabit Abyssinia. Translations are supplied in Ethiopic, Amharic, Falasha Kara, Tigré, Tigrinya, Bogos, Galla (four separate dialects), while there is some demand for books in Arabic, English, Italian, etc.

### An Epitaph

In conclusion we note that the dépôt which the Bible Society has just been allowed to open at Adis Ababa is by no means the earliest attempt in recent years to carry the Gospel into Ethiopia. The British expedition which overthrew Theodore, King of Amhara, in 1868, was occasioned by the imprisonment and ill-treatment of English missionaries by that monarch. The following curious epitaph which is

found on the south wall of the chancel of Middleton Tyas Church, Yorkshire, bears witness to an eighteenth-century proposal to evangelize Abyssinia, which however was not carried out. The inscription, for which we are indebted to the kindness of the Rev. E. A. Stockdale, the present vicar of Middleton Tyas, runs thus:



THE SECOND CONSIGNMENT OF SCRIPTURES LEAVING THE BIBLE HOUSE AT ALEXANDRIA FOR OUR NEW DÉPÔT AT ADIS ABABA. THERE WERE 23 CASES, CONTAINING 2,974 VOLUMES.

*Photo by  
Mr. C. T. Hooper.*

beckoned for books. One man, with his head stuck out through a port-hole, half-way down the length of the ship, watched for an hour and a half with sad eyes the purchases of his more fortunate comrades. He kept on shouting "Vangelo!—Vangelo!" varied now and then by "Daood!"; but the Bible-sellers could not get to him.

## For Abyssinians

THIS MONUMENT RESCUES FROM OBLIVION  
THE REMAINS OF THE REVEREND JOHN MAWER DD.  
LATE VICAR OF THIS PARISH, WHO DIED NOV 18TH 1763 AGED 60  
AS ALSO OF HANNAH MAWER HIS WIFE WHO DIED  
DEC 22ND 1766 AGED 72 :  
BURIED IN THIS CHANCEL.

THEY WERE PERSONS OF EMINENT WORTH,  
THE DOCTOR WAS DECENDED FROM THE ROYAL FAMILY  
OF MAWER, AND WAS INFERIOR TO NONE OF HIS ILLUSTRIOUS  
ANCESTORS IN PERSONAL MERIT, BEING THE GREATEST  
LINGUIST THIS NATION EVER PRODUCED.  
HE WAS ABLE TO SPEAK AND WRITE TWENTY-TWO LANGUAGES  
AND PARTICULARLY EXCELLED IN THE EASTERN TONGUES,  
IN WHICH HE PROPOSED TO HIS ROYAL HIGHNESS,  
FREDERICK PRINCE OF WALES, TO WHOM HE WAS FIRMLY  
ATTACHED TO PROPOGATE THE CHRISTIAN RELIGION  
IN THE ABISSINIAN EMPIRES: A GREAT AND NOBLE  
DESIGN WHICH WAS FRUSTRATED BY THE  
DEATH OF THAT AMIABLE PRINCE TO THE GREAT MORTIFICATION.  
OF THIS EXCELLENT PERSON WHOSE MERIT MEETING WITH  
NO REWARD IN THIS WORLD, WILL ITS TO BE HOPED, RECEIVE  
IT IN THE NEXT, FROM THAT BEING, WHICH JUSTICE  
ONLY CAN INFLUENCE.



NEAR THE CENTRE OF ADIS ABABA IS A GREAT OPEN SPACE, ABOUT A MILE LONG, USED AS A MARKET.

# Sidelights on the War

On this page we reproduce the photograph of a Bible which stopped a fragment of German shell, and thus saved the life of the man who was carrying the book—which he obtained from the Hibernian Bible Society. The owner of this Bible is a sapper in the Royal Engineers, and after his narrow escape he wrote to a friend as follows: "Do I want anything special? Yes, please! I want another Bible. The other one which you gave me was absolutely ruined by a piece of shell which pierced almost half-way through it! Without a doubt it saved my life. How glorious it has been, through all the turmoil of war, for me to know I am on the right side. It is simply grand to trust Jesus simply through it all—to have no fear of the termination of this earthly life."

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Our agent in Siberia has received the following letter dated April 26th, O.S., from a German Lutheran pastor at Irkutsk, who visits sick and wounded soldiers and prisoners of war:

"MUCH RESPECTED AND DEAR MR. DAVIDSON,—In answer to your kind letter of the 17th April, I have pleasure in informing you that the New Testaments you sent me, as also those you promised to send, will all be distributed, not only among the wounded and sick, but also among those enjoying good health. On my visits to the hospitals I always give away copies of the New Testament to friend and enemy alike, if belonging to the Evangelical faith; since a man, especially when ill or in trouble, is sorely in need of comfort. I am frequently asked for copies of the Scriptures; even those who are

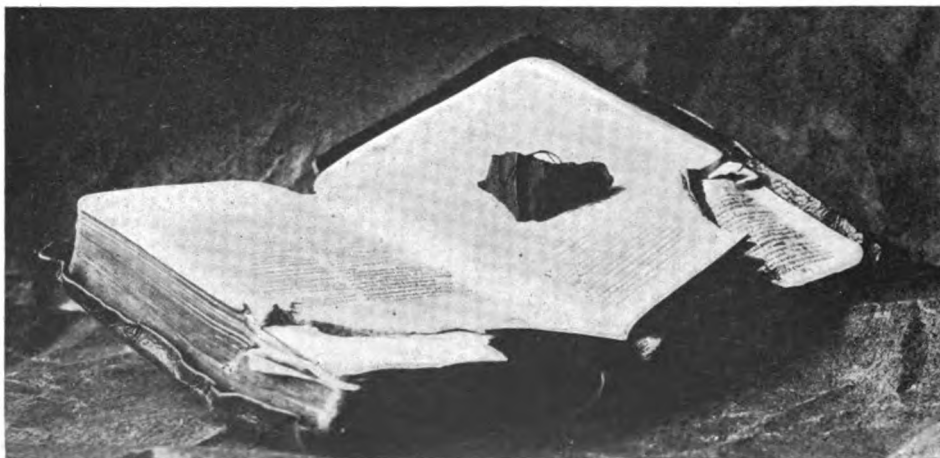
well, physically, often stretch out their hands for a copy of the New Testament. I have found many religious, believing souls among the prisoners of war, who gladly attend the services of our Lutheran church. On Good Friday, several of these partook of the Holy Sacrament (and this without having previously informed me of their intention), coming up and arranging themselves side by side with our own soldiers at the altar. During this summer I fully expect to be able to visit the large camps set aside for prisoners of war, as also many hospitals in the province of Transbaikalia. It will be difficult and dangerous work. Unfortunately I have nothing to offer the Hungarians belonging to the Reformed Church, as I do not understand their language."

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The Lieutenant-Colonel in command of the 13th Battalion of the 4th Infantry Brigade, New South Wales Expeditionary Force, writes from Heliopolis to our agent at Port Said: "The members of this Battalion are extremely grateful to the New South Wales Auxiliary of the B.F.B.S., for the donation of New Testaments so kindly forwarded here, and handed over by you. The books are of a very useful size."

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Among sick and wounded soldiers in hospital at Leeds, Mr. Northcote Willy, who is secretary of the Highway Bible Mission, has during the last half-year been carrying on a distribution of New Testaments, Gospels, and Psalters. In applying to the Bible Society for another thousand New Testaments for this purpose, Mr. Willy gives



## Sidelights on the War



IN THE BLUE MOUNTAINS,  
NEW SOUTH WALES.

*Photo lent by Immigration Branch, Victoria and  
New South Wales Government Office, London.*

some interesting details which we quote from his letter.

"By supplying these books for sick and wounded soldiers, the Society is, I am confident, doing an immense amount of good. Doubtless a large number of the Testaments that have been given to patients here will be, or have been, carried to the seat of war. A soldier, to whom I had given a copy, said to me, 'If I go out again, I shall carry this one with me.' He had a Testament when at the front, but he lost it when he was wounded.

"In the hospitals it is a great joy to hear from one and another, of the numbers of men they have noticed at the front reading the Word of God. 'Lots of them read a chapter every day,' remarked a young patient. He had noticed how, when an opportunity came, one man in a platoon would bring out his Testament for a read, and several others would follow suit.

"At the East Leeds war-hospital a bright, cheerful young soldier, a Londoner, to whom I had given a Testament, told me he had seen many in the trenches reading them. He himself knew a soldier named S—, of the 2nd Bedfords, who carried a copy, and he never seemed ashamed to be seen reading it. Whenever he had the opportunity, out would come his Testament. At Neuve Chapelle, S—, who was in the trench, was reading his Testament when he was killed instantly. His comrades buried him wrapped in his big coat, and out of a biscuit-tin they formed a cross, put his name on it, and placed it upon his grave. 'The fellows,' said my informant, 'could not have been more cut up if one of their own officers had died.'

"A young Canadian, suffering from the effects of the terrible asphyxiating gases,

took from his pocket a Testament which had gone with him at Ypres, La Bassée, and Armentières, in which was inscribed, 'Presented by the British and Foreign, and Canadian Bible Societies, in the war of 1914.'

"Another let me have a look at the Testament which had been presented to him at Felixstowe the night before he went out to France. 'I have read,' he said, 'the whole of St. John's Gospel since I have been here. I am very fond of this chapter,' he added, turning to St. John xiv.

"A wounded soldier from Birmingham let me have a look at a little Bible, published by the Bible Society, which he had found a great help and comfort, especially during his first days at the front. 'My mother gave it me,' he said. I was much surprised at the weight and size of two pieces of metal which had been extracted from his thigh; one of the pieces was about the size of an ordinary lump of sugar."

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From Italy, our agent, the Rev. R. O. Walker, writes that Colporteur Ottaviano, who had been called up for military service on the outbreak of hostilities, was wounded on June 30th in an attack on the Austrian trenches. He is in hospital, and is happily well on the road to recovery.

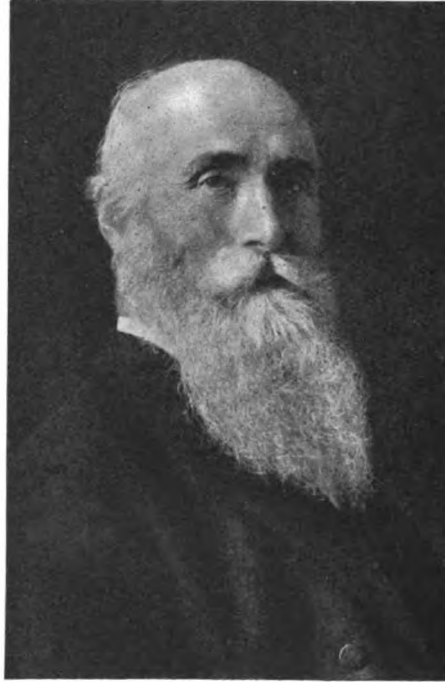
❖ ❖ ❖

New Testaments in German have been distributed as gifts among the German prisoners confined in the large internment camp which has been formed just outside Pietermaritzburg. Certain German ministers and missionaries, who are themselves interned, very willingly engaged in the work of distribution.

# Personalia

The Bible Society shares in a special degree the keen and widespread regret at the death of Sir James Murray, editor of the *New English Dictionary*: for only last year the most distinguished of modern lexicographers was enrolled among our Vice-Presidents. Born in 1837 the son of Thomas Murray, a clothier in Hawick, he became a schoolmaster at the age of seventeen. Later on, in 1870, he became a master at Mill Hill School under Dr. Weymouth and remained there for fifteen years. The commencement of his great dictionary dates from 1879, when an agreement was made with the Oxford Press by which he was constituted editor. From that time up to the very end, he continued to labour at the dictionary; early this summer he produced an instalment of the tenth and last volume, bringing it to the phrase "turn-down." Dr. Murray's success has been due partly to his gift for organization: he gathered round him a number of remarkably able men, whom he inspired with his own patient thoroughness and invincible zeal. On the other hand, it has been due to the great natural variety and versatility of his own powers. Both in his education and in his experience, he had cultivated his talents on many lines. In addition to his early love and gift for languages, he was an excellent mathematician, a thorough botanist, and also something of a zoologist. We can hardly grasp the magnitude of the task which he carried through to its practical completion. We know that over 100,000 works were diligently read through for the purposes of the dictionary. The quotations extracted numbered more than 5,000,000, of which about one million appeared in the dictionary. The amount of material collected from all sources was stupendous, and we can well believe that it would have been easier to

produce the dictionary in one hundred volumes than to compress it into the number which it is to occupy. Murray's dictionary is now universally recognized as the best in the English tongue. Dr. Murray was a devout and deeply convinced Christian, and worshipped all his life in the Congregational Church.



SIR JAMES MURRAY.  
Photo by Elliott & Fry.

The Rev. Tom Dring, after some years of business experience, studied at Didsbury College, Manchester, and for the last ten years has worked as a Wesleyan minister in circuits which include Seacombe, Gateshead, and Newcastle-on-Tyne—where he is now Superintendent. Gifted with eloquence and energy, Mr. Dring is a missionary enthusiast who has won success as an organizer of missionary effort in his own Church. He will represent the Society in South West Lancashire, residing in or near Liverpool.

The Committee of the Bible Society gratefully acknowledge the friendly spirit in which both the Wesleyan Conference and the United Methodist Conference have consented to these arrangements, whereby each Conference releases an able and popular minister for the Society's service.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London."  
Bankers: Bank of England, Threadneedle Street, London, E.C.

# The Bible in the World

He  
that  
sat  
thereon  
was  
called  
Faithful  
and  
True

ONCE and again the awful pageantry of the Apocalypse pauses while we watch the entry of a majestic figure seated on a white horse. Each of these figures rides crowned, and the snowy steed of each reveals him as a victor. At first these horsemen might seem to be not two, but one. Yet their resemblance is superficial. More closely scanned, the likeness serves to lay bare the contrast; as when counterfeit is placed near truly-minted coin, or some student's copy hangs beside the original painted by a master's hand. The first rider is a warrior: his head encircled by a martial wreath, and his hand grasping a bow, emblematic of swift and ruthless destruction. Proudly conscious of his might, he goes forth to conquer and crush his foes. He finds fit associates in those other horsemen to whom it is given to take peace from the world, to kill with sword, and with hunger, and with death, and with the beasts of the earth. He leads the way in the fell onslaught of a triumphant militarism.

The second rider also appears in the guise of a conqueror, advancing to judge and to make war. But His watchword is righteousness, and His armies are the white-robed hosts of heaven. His head wears no circlet of barbaric gold, but many regal crowns; yet none among them richer than His crown of thorns. And the name by which He is called is, Faithful and True.

In St. John's vision He who is King of kings and Lord of lords is named and known by His utter faithfulness and absolute verity. Now it is remarkable that this attribute of faithfulness in the Godhead never has been a theme which, in any great measure, engrossed the minds of theologians. Unlike some other aspects of the divine nature, it has not been fiercely debated in historic controversies, nor has it furnished a favourite topic for dogmatic experts. Although the perfect fidelity of God has at all times remained an article of the Church's belief, yet because this great conception has never been seriously threatened, it has sometimes been slurred over, and individual Christians have lost sight of this "mercy of God's mercies."

The Bible, however, declares and reiterates that God's trustworthiness is a cardinal element of His



*Photo by Henry Irving.*

## He that sat thereon was called Faithful and True

being. The Psalms, indeed, employ this thought like a refrain. The remembrance that God can never traduce His nature or repudiate His word, sustains King David in trouble, and upholds him in the blackest moments of despair. To-day our anxious and bleeding hearts may echo the Psalmist's passing doubt: *Shall Thy faithfulness be declared even in destruction?* But they can also learn from him to answer without fear or faltering: "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."

Wherein does the faithfulness of God consist and how does it operate? Perhaps its most obvious manifestation may be found in nature and the laws which govern and regulate the universe. The more knowledge of God's creation we gain by research, the more we discover that unswerving consistency by which His laws fulfil themselves, without weariness from lapse of time or deviation through change of place. God might have made other laws, and He could change them in the twinkling of an eye. Yet, as it has been profoundly said, when once He has announced them, an eternal word has gone forth, and shall not be made void: "It is a promise made alike to just and unjust, and must be punctually kept with both. Without a reliable Universe and a trustworthy God, no moral character could grow. A fickle world admits only of a lawless race: no obedience could be required from those who are planted among shifting conditions, to whom foresight is denied, and whose wisdom is as likely to go astray as their folly. As well might you attempt to build upon the restless sea, or to steer by shooting stars, or keep time by the leaves dancing in the wind, as shape a mind or train a character amid a scene whose courses were unsteady and where action was a lottery. All human habits are formed by a mutual understanding between man and nature."

To a Christian, therefore, God's universe is a direct expression and pledge of His good faith and constancy:

Shores, landmarks, beacons drift alike,  
Yet overhead the boundless arch of heaven  
Still fades to night, still blazes into day.  
Ah, God! My God! *Thou* wilt not drift away.

But when religious insight is lacking or impaired, a far different interpretation may be placed upon the "fearful uniformity" of nature. "Stern as fate," wrote Holyoake, the secularist, "absolute as tyranny, merciless as death; too vast to praise, too inexorable to propitiate, it has no ear for prayer, no heart for sympathy, no arm to save."

This view of creation, perverse as it is, serves to remind us that God's faithfulness means something fuller and fairer than the material universe alone can teach. When we call God faithful, we ultimately mean not so much that He is consistent in His government of the Universe, as that He is loyal in His dealings with men. We confess that He is not merely the Author of nature, but the Father of spirits. In this sense, therefore, His faithfulness connotes something infinitely tender, an all-embracing and all-pitying love, a ceaseless flow of divine sympathy which no faithlessness on our part can check or chill. Moreover, God's absolute fidelity, whereby He ever remains both true to Himself and true to us, reconciles and co-ordinates His perfect love with His perfect justice. Neither His righteousness nor His affection can waver. He never need suppress the one in order to satisfy the other.

Amid the perplexities of a war so full of disillusionment and horror and grief, we may rest in the conviction that God's purposes are still valid, His promises still sure. At no time does He suffer us to be tempted above that we are able. However our confidence in man is shaken, the Holiest has not broken His word or torn up His pledges. The hand of the Almighty has not been forced by the magnitude of human failures. We must not think of our Heavenly Captain as though He had to abandon a fortress here or sacrifice a battalion there, in order to secure His ends; we must rather recognize that in every happening and at every moment He is doing to-day what is best for each individual soul's welfare. "Not one of them is forgotten before God." For of God, and God alone, it is true that He who is Faithful in much is Faithful also in little, yea in the least of His works.

A. G. J.



## Matters of Moment



AT ASHTON-UNDER-HILL, GLOUCESTERSHIRE.

*Photo by A. W. Cutler.*

Between June 21st and August 20th the Bible Society received from its binders in London no fewer than 122,000 Bibles, 226,000 Testaments, and 224,000 Portions; of these books 409,000 copies were in English and the remainder in foreign languages. Large as this output appears, it is nevertheless proving inadequate to meet the manifold claims which must be dealt with directly from the Bible House. Moreover, the Society's publishing resources abroad are also hard pressed to keep pace with the constantly growing demand for the Scriptures.

§ § §

From the Society's dépôt at Berlin no fewer than 750,000 books went out during the first six months of the present year—more than twice the output for the corresponding period in 1914. This remarkable result has been attained mainly through the help of German lovers of the Bible.

The total includes 270,000 Testaments and Gospels supplied for the American Sunday School distribution among the troops and prisoners of war in Central Europe. Including these latter issues, the Society has provided no fewer than 455,000 Testaments and Gospels for Russian prisoners in Germany since the war commenced.

§ § §

The World's Bible Congress, which met at San Francisco on August 1st, was arranged in order to focus the attention of Christian Churches and societies in many lands upon the Universal Book. Its immediate aim was to elicit and foster world-wide interest in the circulation of the printed Word of God. The chair was occupied by Mr. James Wood, president of the American Bible Society; and a representative gathering attended. Not the least notable feature of the Congress was

## Matters of Moment

the participation in it of the Œcumenical Patriarch of Constantinople, who sent a paper on "the Greek Testament as handed down by the Greek Church." This is apparently the first time in recent centuries that the Orthodox Greek Church has co-operated in the inter-religious activities of the world. The Orthodox Eastern Synod in session at Constantinople authorized the departure from earlier custom, and appointed the Bishop of Nicea, the Bishop of Sardis, and the Bishop of Seleucia to collaborate with the Patriarch in preparing his contribution to the Congress. A number of other important papers, dealing with the Bible in relation to the life of many different countries, were read and considered during the Congress, which lasted until August 5th. It is hoped that this interchange of views and experiences will bear fruitful results in promoting the still wider diffusion of the Scriptures. In America a new interest in the Bible and in the Bible Societies has been aroused.

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Speaking at Stockholm at the Centenary Meeting of the Swedish Bible Society on March 28th, Archbishop Nathan Söderblom, said: "With regard to the Bible, the world war means a demand which no Bible Society could previously have dreamt of. From German, English, and French trenches, testimonies reach us of the power of the Holy Word. Among those armies whose soldiers know best how to read and are most eager to get literature, the New Testament is said to be in the greatest demand."

The severe losses and the serious gravity of the situation drive men to seek consolation and strength from above. Questions of life are reduced to their final simplicity: Is there a God? Will God help me? Can God help me? Men thus are driven from externals to the centre, and thereby to the Bible."

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A curious misprint in the English Authorised Version has persisted for very many years in 1 Samuel ii. 13: "And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand." At the beginning of the verse "priest's custom" should read "priests' custom." The second occurrence of the word "priest's" in the verse is correct, for the Hebrew original there is in the singular. But there can be no doubt at all that the Hebrew word rendered "priest's" at the beginning of the verse is in the plural. The 1611 edition of King James's Bible has "priests" in the first instance and "priestes" in the second. At that time, however, and for nearly a century and a half afterwards, editions of the English Bible were printed, as a rule, without any apostrophes. The Standard Edition published by the Cambridge University Press in 1762, and the corresponding Standard Edition published by the Oxford University Press in 1769, give "priest's" in both places; and subsequent editions have followed this mistake, which is still found in all Bibles issued by the King's Printers and by the Cam-



CAIRO FROM THE CITADEL.

*Photo by the Rev. A. Taylor.*

## Matters of Moment

bridge Press. Scriver, however, called attention to the point, and recently the Oxford Press in its editions has corrected the first word by placing the apostrophe after the final "s." The English Revised Version renders the phrase by "the custom of the priests."

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From the Mandeville Convention Prayer Union, in Jamaica, a generous gift of £6 has been sent for the Bible Society to expend on Testaments and Gospels for soldiers at the front. In forwarding this sum, the Rev. J. L. Ramson writes: "You may be interested to know that the Mandeville Convention is best described as the 'Jamaica Keswick,' and the Prayer Union, of which I am the secretary, is one of the organizations connected with the convention. At our last meeting during the recent convention, I mentioned the gift which we had been able to send you, for the purpose specified, from the St. George's branch of the Scripture Union; and the members of the Prayer Union at once decided that I should be asked to forward the amount enclosed herein for the same cause."

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Canton was visited in the middle of July by a very serious flood, and the ground-floor of the Society's dépôt there became flooded to the depth of two feet. Our sub-agent, the Rev. G. M. Franck, writes: "You will be glad to hear that we succeeded in saving the stock. From three to six boxes perhaps got a little water in them; we have not been able to unpack these yet, but I trust that little damage has been done to the contents. The flood took everybody by surprise, as such a serious one had been unknown here for forty or fifty years at least. Not expecting that the water would rise so high, we left the stock in the store-room, and then had to carry the boxes nearly



HONG KONG HARBOUR, LOOKING EAST.

waist-deep through the water into the house. Then, as the water still rose, we put the boxes up on to empty cases, and afterwards carried them right upstairs. We have had to go on short rations, as we were quite cut off from the city. Now we are getting some provisions from Hong Kong, and we shall be glad to see what bread looks like again."

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The Rev. T. R. Hodgson has carried on the Bible Society's labours at Constantinople without intermission since the war commenced. On August 3rd he writes to a correspondent in Athens regarding various matters in the conduct of the agency, and adds, "We are all well, thank God, and our Bible work is going on quietly, and as well as we can hope or expect. We have also, thank God, much to encourage us in such dreadful times as these when the Word of God is proving a blessing and a comfort to so many."

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In France to-day unwonted interest is taken in any literature of a prophetic character. A Scottish lady residing in Paris has recognized in this fact an opening for making known God's Word. She has, therefore, sent £50 to the Bible Society to pay for a special edition in French of the book of Revelation, bound together with St. Mark's Gospel. For this volume a ready welcome is anticipated among French soldiers.

# In the Lesser Sunda Islands

FROM west to east the long narrow strip of Java floats upon the Indian Ocean, and beyond its easternmost shore a chain of lesser islands extends away towards the sunrise. This chain, composed of the smaller Sunda islands, lies off the beaten track of the traveller; the isles remain little known save to traders who do business there. Last year, however, our veteran sub-agent, Mr. P. Penninga, paid a visit to Sumbawa, Sumba (or Sandalwood Island), Flores, and Savu (or Savoe). In these Dutch islands he sold about 3,000 copies of the Scriptures.

Sumbawa is dominated by a violent and destructive volcano named Tomboro, 9,000 feet in height. The land, which is exceedingly fertile, bears produce similar to that of Java. Further, the island is noted for an excellent breed of ponies.

Sumba is rather more than half the size of Wales, and is also noted for its horseflesh. As its alternative name suggests, this island is rich in sandalwood. Savu is a small island situated to the south-east of Sumba.

Flores is about 230 miles in length and 35 miles in width. Its coast is fringed with coral reefs; inland there are limestone hills rising into lofty volcanic peaks. Its natives are mainly Papuans, who live in fortified villages of low huts, while on the coasts are several colonies of Malays and Bugis.

Mr. Penninga writes: "These are mountainous islands, with no

roads to speak of—only bridle-paths, which are often steep and slippery and overgrown by trees; so that riding is difficult, and even dangerous. Yet on these islands all travelling is done on horseback, the steeds being frequently half-wild ponies, which must first of all be caught. I have fallen from horses or ponies five times already; so I am not keen on riding. There are no hotels, but generally one can find a rest-house. A resthouse may be anything from a native palace to an open shed of palm-leaves—often infested with insects of many kinds.

## Dialects

"Between the more eastern of the smaller Sunda Islands the sea is too dangerous for sailing vessels, on account of the very strong currents and countless coral reefs. When you land, your boxes have to be carried hundreds of yards through the surf that rolls over coral rocks. The people have lived isolated, and in fear of one another, in strongholds piled up of coral. Consequently dialects abound in

this part of the archipelago. In all these islands, however, Malay is the *lingua franca*, and the missionaries and the Dutch Government use it almost exclusively.

"In the island of Sumbawa the principal dialects are Sumbawanese in the west and Bimanese in the east. In the island of Lombok there is Sasak, and in the island of Bali Balinese is understood every-



MALAY CHILDREN.

Photo by the Rev. W. H. Williams.

## In the Lesser Sunda Islands



MALAY HOUSES.

*Photo by the Rev. W. H. Williams*

where. There are three chief dialects in Flores, and Sumba has four dialects."

### **Bali and Lombok**

These two islands have been described by the great naturalist Alfred Russel Wallace, in his *Malay Archipelago*. He found them particularly interesting, partly from the scientific point of view, partly also as being the only islands in the archipelago in which the Hindu religion still maintains itself. Of the approach by sea he writes: "We enjoyed superb views of the twin volcanoes of Bali and Lombok, each about 8,000 feet high, which form magnificent objects at sunrise and sunset, when they rise out of the mists and clouds that surround their bases, glowing with the rich and changing tints of these the most charming moments in a tropical day." He mentions the curious phenomenon that the coast of Lombok is beaten by huge rollers which topple over on to the beach at regular intervals with a noise like thunder, although the sea a quarter of a mile out from the shore may be absolutely calm. On this island he saw with intense surprise "one of the most wonderful systems of cultivation in the world, equalling all that is related of Chinese industry, and as far as I know surpassing, in the labour that has been bestowed

upon it, any tract of equal extent in the most civilized countries of Europe. . . . Many hundreds of square miles of irregular, undulating country have been so skilfully terraced and levelled, and so permeated by artificial channels, that every portion of it can be irrigated and dried at pleasure. . . . Here were luxuriant batches of tobacco; there cucumbers, sweet potatoes, yams, beans, or Indian corn, varied the scene." Wallace saw boys catching dragon-flies by means of a slender stick anointed with birdlime. "The dragon-flies are so abundant at the time of the rice flowering that thousands are soon caught in this way. The bodies are fried in oil with onions and preserved shrimps, or sometimes alone, and are considered a great delicacy."

He describes the Sasak aborigines as a Malay race hardly different in appearance from the people of Malacca or Borneo. They are Moslems, and form the bulk of the population. The ruling classes, on the other hand, are natives of Bali and are Brahmans by religion. Concerning Bali he writes: "A slightly undulating plain extends from the sea-coast about ten or twelve miles inland, where it is bounded by a fine range of wooded and cultivated hills. Houses and villages, marked out by dense clumps of cocoa-nut

## In the Lesser Sunda Islands

palms, tamarind, and other fruit-trees, are dotted about in every direction; while beyond them extend luxuriant rice-grounds, watered by an elaborate system of irrigation that would be the pride of the best cultivated parts of Europe."

Wallace's vivid descriptions help us to form a mental picture of the scenery in these little-known Sunda Islands. We will now return to Mr. Penninga's narrative of his personal experiences while travelling there last year.

### Education

"In Sumba elementary schools are made over by the Government to the mission of the Dutch Reformed Churches; and those in Flores to the Jesuits. The Government pays all expenses, and they use only the Malay language.

"The Malay Bible, revised by Shellabear, is the version best understood. But the spread of Chinese settlers, together with European influence and general civilization, affect the Malay language. Hence colloquial Malay is differing more and more from the old book Malay.

"The hill-tribes in Sumbawa are nominally Moslems. In the interior of Sumbawa heathens are still to be found who cannot read. Flores, Sumba, and Savu are for the greater part still heathen countries. In Flores there are Roman Catholics; in Sumba, and especially in Savu, there are Protestant Christians.

### Audiences with Two Sultans

"I obtained an audience from the Sultan of Sumbawa and the Sultan of Bima; and had a long conversation with each of them, in the presence of his chief followers. The Sultan of Sumbawa and the Prince of Bima bought books from me, as did some of their followers. Those Sultans write to their subjects in Arabic character. Some of their subjects answer in Bugis character. Malay is the official language.

"In Sumba (*i.e.* Sandalwood-island) I met Mr. Van Dijk, a Dutch missionary from Central Java, who was in Sumba on a visit. From him I heard of a Javanese man in Central Java, who had bought from me a Javanese Testament. He had read it as an ordinary story-book. Three years later he heard a native Christian preacher and thought 'That is from my book.' He became a Christian and joined the Church. Here the book paved the way for the preacher, as is often the case.

"In Endeh, on the island of Flores, which is in the hands of the Roman Catholic missionaries, I was asked by the native Protestant Christians to preach to them in Malay. For years they had had no service. I got permission from the Assistant-Resident, who is a Roman Catholic, to use the open justice-hall, furnished with the benches from the Roman Catholic school. About fifty Protestant Christians attended, and hundreds of natives stood round, the place being open on all sides. I preached about the wages of sin and the gift of God in Christ Jesus. The singing went well; but outside, beyond the circle of the lookers-on, were other natives who made a yelling noise, and even threw stones at us, until the officials interfered. The next Sunday evening we had another meeting, with a still greater audience of natives standing round, and a few Chinamen; this time they were as quiet as could be, and listened intently. It was a clear moonlight night, and we had no disturbance whatever. Afterwards a request for a native Protestant pastor was signed and sent to the Dutch authorities at Batavia. In Flores I sold 288 books, notwithstanding the Roman Catholics, the Moslems, and the non reading natives.

"I also visited the island of Savu, which is partly Protestant. I went all over this island, and sold over 500 books. On board ship we were put on short allowance on account of the war. I was advised to return to Java, because no steamer service was any longer trustworthy."

"The knowledge of what is beautiful leads on, and is the first step, to the knowledge of the things which are lovely and of good report."

*Ruskin: "Modern Painters."*

# The Nupe New Testament

Contributed by the Rev. A. W. Banfield, chief translator of the Nupe version, who has just been appointed the Bible Society's agent for West Africa.

THE Nupe language is probably, next to Hausa, the most useful language in Northern Nigeria, and, although not nearly so widely spread, yet it is spoken and understood over a considerable area, chiefly along the course of the river Niger.

The Nupe country proper lies on the left bank of the Niger, and extends from the Gurara River right up to Bajibo. On the right bank of the Niger the Nupes have occupied and cultivated a fertile tract of country from Eggar up to Jebba, for over a century at least, and founded important towns there, such as Lafiagi, Lade, Shonga, Tsaragi, Patigi, etc. As the Nupes are great canoemen, their settlements may be found on the Niger from Burutu upwards, as well as at such places as Garua, Yola, Ibi, Loko, etc., on the Binue.

Leaving the thickly populated Nupe Province out of the question, Nupe is also spoken by the Basa Nges in the Bassa Province; it is widely understood throughout the Kabba Province; and it is the language of about one-third of the Ilorin Province. All the crews of the Government and Trading Companies' steamers are Nupes, and so are the majority of the canoemen who may be seen travelling up and down the Niger and Binue rivers.

As the Nupe people have a history extending back some hundreds of years, it is probable that Nupe is the most important ex-

ample of a large group of related languages spoken by pagan tribes in Northern Nigeria; and that a study of this language will furnish the key to many of the hitherto unwritten pagan dialects to be met with in different parts of Nigeria. It undoubtedly belongs to the same family as Yoruba and Gbari, and is a particularly rich language.

Including small tribes like the Kankandas, Ganagas, etc., who use Nupe in addition to their own language, half a million is a liberal estimate of the number of those who speak Nupe. Although the Nupe Emirate is one of the smallest provinces, yet there is a large population, the whole country being covered with little villages.

The Nupe people are divided into different tribes, who speak slightly different dialects. The original home of the

Nupes was probably somewhere in the Trans-Kaduna district, and the best and purest Nupe is spoken in that part.

It has been my privilege to live among the Nupe people for over twelve years, and to devote the whole of my time to the study of their most difficult language. It would be not only impossible, but also unnecessary for me at this time to relate any of my experiences while studying the language and reducing it to written characters. I will content myself with relating only a few of the difficulties encountered while translating the New Testament.



A NUPE PILOT ON  
THE NIGER RIVER

*Photo kindly lent by the  
Sudan United Mission*

## The Nupe New Testament

In 1907, eight years ago, I began with the Gospel of St. Matthew, and in July of this year completed the book of Revelation. The work of translating the Scriptures into the Nupe language, that the tribe may learn the Way of Life, and come to a saving knowledge of Jesus Christ, has been a great pleasure and privilege to me. I am sure that every one will admit that such a task has not been accomplished without the translator encountering a great many difficulties, but these, I am glad to say, have been overcome by prayer and study of the text. It is not possible for me, in this short article, to enumerate all the difficulties encountered while translating the New Testament, but I will mention only a few which will serve to show the class of difficulties met with.

Let us first look at the name of God—*Sòkò*. The primary meaning of this word is "the sky"; and to prove this, one needs only to look at the many native phrases where reference is made to the sky. For instance, the sky is called the "face of God"; when the sky is clouded over, the native says that "God is angry"; when it thunders, "God is shaking Himself"; and when it lightens, "God is twitching His nose." Imagine the amount of teaching necessary before the native can come to know the God of the Bible as Christians know Him. God reveals Himself to mankind through His Word,

but where there is no revealed Word there can be no revealed God. How very essential, then, it is that Christian missionaries should put forth every effort to translate the revealed Word of God into the languages of the peoples of the earth! Let us now look at another word. Is it not strange that the Nupe tribe, although possessing a name for hell—*emina*, "a compound of fire"—should have no word for heaven? Does it not go to prove that the Bible declares truthfully the state of the heathen where it says that they have no hope, and are without God in the world?

Hitherto no word for "soul" or "conscience" has been found in the Nupe. The word "life" has been used for the former, and the word "stomach" for the latter. The native speaks of his "stomach" as being the seat of affections, while we speak of the "heart." I think that it is quite unnecessary for us to argue as to which is right, as it might be very difficult to prove. The apostle John speaks of "bowels of compassion." One cannot say that the language is not a rich one, for it is very rich in adverbs; but since the Nupes are pagans, their language does not abound in religious terms such as are needed in translating the Scriptures. We have found it very difficult, therefore, to distinguish between "holiness" and "sanctification"; between "faith" and "confidence"; between "mercy" and "compassion."

God has helped us, however, and in looking over the work, and considering the great responsibility, and knowing that the Nupes are turning, and will turn, to this Book in their search for eternal life, we feel that we are able to clear ourselves, and to look God in the face,



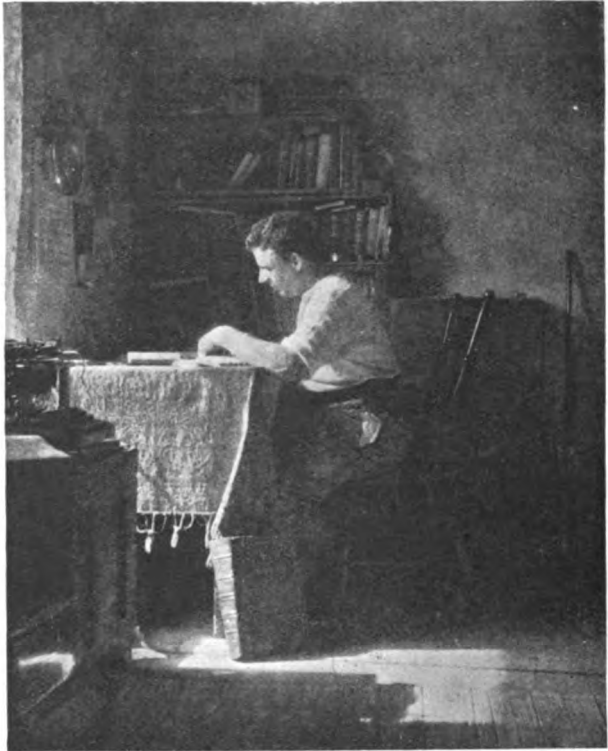
A "COTTAGE PRAYER-MEETING"  
AT SHONGA, IN NUPELAND.



## The Nupe New Testament

and make only one reply—"We have done our best." I feel sure that God will accept it as such, since He has called us to and fitted us for this great work. To Him be all the praise. Allow me to say that only eternity will reveal what a great blessing this work has been to me. No man can go through the New Testament word for word, and translate it into another language, without the same having a powerful influence for good over his life. Personally it has been a great blessing to me; God has become more real, and His great plan of salvation for the entire race more clear than it ever was in the past. In comparing the different books of the New Testament, I found St. Mark's Gospel to be the easiest, and St. Matthew's the most difficult, to translate; the Epistles of St. John the easiest, and the Epistle to the Colossians the most difficult; and the book of Revelation the easiest of any of the New Testament books.

I feel that I owe a word of praise to the British and Foreign Bible Society, and were I not to give it, I would be very ungrateful. Many people fail to realize what an important part this great Missionary Society plays in the world's evangelization. Were it not for this Society, Christian missions would not have advanced as they have. When I presented my MS. of the Gospels to the Bible Society for publication, although I was a stranger to them, they did not ask me if I was prepared to pay for the copies, they did not question me as to what denomination I belonged to, or as to what securities I had; but they did ask me how many copies I could make use of, and they assured me that so long as I had done my best with the translation, they were satisfied, and they



MR. BANFIELD TRANSLATING  
THE NUPE NEW TESTAMENT.

proved it by printing us 1,000 copies. How generous this great Society is! They not only supplied us with the books at less than one quarter their cost, but they actually paid my expenses while in London for two months reading the proofs. I shall never forget my conversation with dear old Mr. Sharp, who was at that time Editorial Superintendent; after I had been considering seriously what an enormous sum it would take to print the Nupe Scriptures, I turned to Mr. Sharp and said, "But where will you get the money for this work?" "Why," said he, "the same Lord that has put it into your heart to translate His Word into the Nupe language will put it into the hearts of His servants here in the homeland to meet the cost of printing the version." My question was answered.

# In North Morocco

By Robert Steven

The Society's Sub-agent in North Africa

MY recent colportage tour to Mequinez and Fez began with a voyage on a small French steamer to Kenitra. On board were a number of French people, some of them farmers who were travelling with their families from Oran in order to try their luck in the newest of the French protectorates. The steamer was an ordinary cargo-boat, and we had to travel fourth class, which indeed was the only class available. I

only a few weeks later, it was all brown and dusty, for the *shirki* (east wind) had scorched it with its withering blast.

I had as travelling companions a French officer and his wife. The officer could speak English and was delighted to practise it, and when necessary he helped me with French. He was on sick-leave, having contracted pleurisy in Flanders while fighting in the trenches. Like many other soldiers, he came to recover his

health in this delightful country. He became quite interested in the work of the Bible Society, and inquired about conversions through reading God's Word. Presently he turned to his wife and said, "Don't you think, dear, that it is time we had a Bible in our home?" I am glad to say that she was of the same mind.



A FAMILY IN MOROCCO.

rolled myself up in a rug and slept on deck, while all around me lay Moors, Jews, Frenchmen, and Spaniards—men, women, and children. Hens, ducks, rabbits, and even cats and dogs were mixed up with the passengers.

The French hope to make Kenitra the receiving-house of all merchandise for the interior, and they have built wharves which can accommodate two or three steamers. On landing, the authorities kindly gave us free passes to travel by the railway to Mequinez. The trains are small and only go about 60 or 65 kilometres (about 40 miles) a day. On either side of the railway line one long panorama of wild flowers unrolled itself, and nothing could surpass the scene for beauty; yet,

Mequinez, about 35 miles from Fez, is one of the summer residences of the Sultan of Morocco; and the mosque of Mulai Ismael there is the burial place of the reigning dynasty. Surrounded by a high ruined wall, the town stands on the side of a mountain overlooking a fertile valley. It has a population of about 30,000, chiefly engaged in the manufacture of leather and earthenware.

At Mequinez I lodged with Jewish friends in the *mellah* (Jewish quarter). Among the Jews here there is some expectation of the near approach of the Messiah; but most of them think it foolish and absurd to talk of going back to the Holy Land. They spend their time in gambling, and will sit at it day after day, drinking and smoking, but

## In North Morocco



LOADING POTTERY FOR MARKET IN MOROCCO.

scarcely touching food. There are very few Europeans at present in Mequinez, and most of the business is done by Jews and a handful of Greeks.

Twice I had the privilege in Mequinez of assisting at open-air meetings in the Moorish market-place. The Arab Berbers left off listening to the usual storytellers and gathered round us in hundreds to hear the Story that never grows old. At the close, a native Christian from Fez assisted me in selling portions of the Scriptures. While I was in Mequinez two soldiers came and asked for a Bible and two New Testaments in French.

When I reached Fez, Miss Mellet, of the North Africa Mission, told me the following story which illustrates the power of God's Word:—"We were visiting in Sifru when a countrywoman came in and

asked to see the 'Nazarene' women who knew the words of Christ. As I went on with my teaching I noticed that this countrywoman seemed quite familiar with the facts of the Gospel. 'You understand, I suppose, that I am speaking about my Lord, Jesus?' 'Yes, of course, for He is my Lord too,' she replied. 'How is that? You are quite a stranger—who has taught you?' 'Yes, I am a stranger and

I have never seen a Nazarene's face before, but years ago a man passing through our country left a book with my father, who read it to us. It told us of the Saviour, and my father, believing in Him, died trusting in Jesus, and I am trusting in Him also.'" It is supposed that the man referred to was a travelling Moorish merchant who had purchased the book from a colporteur, or had received it at some medical mission-house.

On this tour of mine over 1,000 copies of the Scriptures have been sold—on the ship, in the train, and among the villages and cities of North Morocco. Sometimes, as in the incident related by Miss Mellet, when our books do the actual purchasers no good, they nevertheless are passed on to bring salvation to persons whom neither missionary nor colporteur has ever seen face to face.



SHOEMAKERS' SHOPS, KEPT BY JEWS AND MOORS, AT TANGIER.

*Photo by Blanco, Tangier.*

# With the Gospel in Japan

By F. Parrott

The Society's Agent at Kobé

THE Bible Society's Japanese colporteurs are men of the people, and they move in and out among their fellows by day and by night. Regardless of the winter cold and snow, or of the fierce heat of summer when the sky is as brass and the sandy earth as a furnace, they trudge from home to home with the Word of God. Of late years, much of their work has been carried on in remote districts, unvisited by any foreign missionary or native Christian evangelist. Many who listen to the stranger, thus hear for the first time the name of Christ and the message of our Father's love.

Among the country folk in some places, Buddhist priests have sought to arouse prejudice against our Lord. In one village a woman who had bought a Gospel, brought it back to the colporteur and asked him to refund the farthing it cost, because she had not before realized that *Kiristokyo* (Christianity) had anything to do with *Yaso* (Jesus).

Five years ago, while Bible-selling in Isahaya, Colporteur Suganuma made the acquaintance of a Christian woman who by her earnest faith and teaching had led several of her friends to God. She welcomed our colporteurs on their recent visit, and showed them much kindness. In that same district there is a large prison, and its governor gladly accepted a small supply of vernacular Bibles for the use of the prisoners under his charge.

In the busy city of Kobé, which has nearly 400,000 inhabitants, Colporteur Suganuma found that poor women, who earn ten *sen* (2½d.) a day in a match-factory, were more ready to buy one-*sen* (¼d.) Gospels than many wealthy folk.

South Japan includes many tiny islands that have little communication with the populous centres. Colporteur Date found that one of these islands, named Nagashima, possessed no inn of any sort; but a farmer kindly offered him and his associate hospitality, and the simple-hearted fisherfolk and tillers of the soil received them cordially. While there,

Colporteur Date sold a New Testament and a copy of the book of Proverbs to a man who, some months later, wrote to inquire about several passages which he had found difficult to understand. The colporteur spent some time in writing a careful answer; last September he received another letter stating that the difficulties had disappeared, and that the man and his wife were about to become Christians.

In four villages of one district visited by Colporteur Okamura, he called at each of the 3,500 houses, and found that the people were Buddhists of the Shinshu sect, all totally ignorant of Christianity, and quite satisfied with what they believed. By patient labour, he sold there six Bibles, seven Testaments, and 695 Gospels and other portions. One young man purchased a Gospel and at once commenced reading it; before Mr. Okamura left the house next door, that young man came in and advised the inmates to buy a copy for themselves. He read some verses to them and remarked: "If this is Christianity, Buddhism must go."

Colporteur Hatayama entered the house of an old woman who was unable to read any writing except the simplest. She had got her granddaughter to copy out a few lines of Buddhist prayers, and it was her habit to recite these daily. The Buddhist scriptures which circulate in Japan are translated from Sanskrit, but are written in Chinese character only; whereas in our edition of the Christian Scriptures the equivalent Japanese syllabic signs are printed beside the Chinese characters, thus enabling the less-educated Japanese to read. Mr. Hatayama said: "Grandmother, what you are doing is praiseworthy; but can you understand the words you repeat?" She replied that she could not, so he continued: "I have brought these books which contain the words of our divine Father, expressing His love, and also the teaching of our Saviour Jesus Christ. These you can understand." The old woman took a

## With the Gospel in Japan

New Testament in large type and began to spell out some verses. "This is what I require," she exclaimed. "In future, I will spend my time trying to understand this love which my heart needs."

In Kokura, Colporteur Kawai passed a Christian funeral; and found that the deceased was a lady to whom he had some time previously sold a New Testament. She had diligently studied the book, and had recently requested to be baptized. Her husband was a captain in the Japanese army, and she had tried her best to influence him to believe also. On her deathbed she composed and sang the following poem:

"The time of His calling me,  
For which I was waiting, has come.  
Now, Lord, lead Thou me on."

In a small town in the island of Shikoku, a government school teacher became interested in Christianity, and after careful preparation by the Rev. W. B. McIlwaine, of the American

Presbyterian Mission, he was baptized. On becoming a Christian, this teacher felt



that he could no longer attend business meetings which were always held at his school on Sundays, nor take any further

part in accompanying his fellow-teachers and the pupils on their periodical visits to national shrines. The bold stand which he made brought him at once into conflict with the school authorities, and accordingly he was transferred to a lower-grade school in a district inhabited by the *eta* (outcast) people. This was a great humiliation, but he accepted the position, feeling that it was God's will. One thought cheered him: he was now within easy reach of his native village, where his mother, brother, and sister re-



OUR ILLUSTRATIONS REPRESENT (1) A JAPANESE WOMAN PEDLAR; (2) ISLANDS OFF THE COAST; (3) THE FISHING BOATS' RETURN. NOTICE THE FISH HUNG UP TO DRY.

## With the Gospel in Japan

sided. He visited his home, and gave his sister a New Testament. He offered her no help in understanding it, but asked her to read it, and began to pray for her day by day. In about a month, she came to his house to spend two or three days, and to meet with a few Christians. She continued her visits, and gradually her mother and brother also became interested in Christianity. They decided to destroy their household idols and to attend the Christian meetings. When this became known in their village, a storm of opposition arose and they were subjected to a great deal of persecution. In order to help his relations and to strengthen their growing faith, the teacher visited them every day after school-hours. His brother, however, could not endure the persecution and went back; but his mother remained steadfast, and is now preparing for baptism. The sister to whom he had given the Testament found employment in an establishment owned by a Christian. This removed her from the influence of her persecutors. Before long she was baptized; now she is happy in her new faith, and regularly attends church in the town where she resides.

So the Testament, which cost but five farthings, was not given to her in vain.

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Since May, 1914, there has been carried on in Japan a United Evangelistic Campaign, a movement which aims at reaching the whole nation. During the first twelve months the cities and towns of the interior were visited; now, in the second year, attention is being concentrated upon the larger cities. It was decided that the Bible Society should take an active part in this campaign; accordingly a number of our colporteurs, assisted by Mr. Lawrence and by Mr. Oido of the Bible House at Kobé, have been following up the special preaching of the missionaries by selling the Scriptures in the places where their meetings were held. No fewer than twenty-five towns thus were visited last year and 27,000 copies of the Scriptures sold. In the first six months of 1915,

20,000 more copies have been sold in the cities of Nara, Osaka, and Kyoto. In Osaka, very good sales were made in barbers' shops. These particular colporteurs have spoken to over a million people, urging them to read the printed Word of God.

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Probably no country in the world offers greater facilities for Bible work than Japan. All over the empire we visit the Government schools and colleges, and offer the Bible for sale to teachers and students. In many schools we are allowed the use of one of the class-rooms or libraries, where we display our books; as the students enter, we have excellent opportunities of speaking to them, and as a rule they purchase freely. To reach the student class with the Bible is one of the most important and most promising departments of our work. In banks and in Government offices, we often meet with good success. The chief officials show themselves friendly and considerate, and generally quite willing to allow the Scriptures to be offered for sale among their fellow-officials. Even Governors of Prefectures receive us kindly when we call on them, and display interest in the Society by purchasing Bibles and by permitting us to approach all the officials under their authority. Practically there are no limitations to our work in Japan. Moreover, elementary education is so universal that it is hard to find a young Japanese who cannot read."

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In Japan last year the B.F.B.S. and N.B.S.S. together circulated 326,000 copies of the Scriptures—an increase of 100,000 on the result in 1913—of which 220,000 were sold by colporteurs.

The American Bible Society, which is responsible for Bible work in the north-eastern portion of the Japanese Empire, including Tokyo and Yokohama, reports that it circulated last year 644,000 volumes; of these, 37,000 were sold by colporteurs, and no fewer than 506,000 were "sold for free distribution."

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# Pictures from the Punjab

By Mrs. Church of Lahore



MRS. CHURCH SELLING GOSPELS.

**P**PLACE : a railway-station somewhere in the Punjab.

Speaker : a neatly dressed Sikh student. "*Memsahiba*, how can you sell such nice books so cheap?" How do I know that he is a Sikh? He has long hair twisted up on the top of his head under his turban. And how do I recognize him as a student? He has a notebook, and some other books peep out from his coat pocket. He has just bought a neat little pink paper-covered St. John's Gospel in the Panjabi language for one farthing, and he regards it, and a couple of tracts given free at the same time, with real admiration and surprise. Then follows an interesting chat with him about the Bible Society and the work of those far away who love Jesus Christ and long that others should know Him also, yet are not able to go themselves and tell about Him. So they send just such books as these, and follow with their prayers these inexpensive little messengers, for which practically a quarter only

of the cost is paid by the purchaser. My listener then takes some Urdu pamphlets about the Bible Society, including translations of its pamphlets with which our readers are—or ought to be—familiar, such as *The Great Bible Company*; and *What my Bible told me*; and *How the Bible Travels*; and *The Bible in India*.

We are selling Gospels in the third-class booking-office enclosure—stone pavement, and corrugated iron roof. O dear! how hot it is, and seemingly made hotter still by the odours from the funny little stalls of eatables on one side, which give out a medley of mixed perfumes of *ghi* and sweetmeats, fruits, meat, and *flies*! All sorts and conditions of men, women, children, and cattle are among the bystanders.

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The Moslems are the only people who ever show any signs of disrespect to the *Injil* (Gospel); they, who are supposed to accept it! "None of you men take a copy," shouted a Muhammadan to a crowd of railway workshop labourers who were passing me one morning as I sat under a tree at the junction of four roads.



A HINDU WORSHIPPER AT CHAMBA, AMONG THE HILLS 100 MILES NORTH OF SIMLA, ON THE BORDERS OF KASHMIR.

Photo by the  
Rev. D. G. Manuel.



## Pictures from the Punjab



SACRIFICING A BUFFALO ON THE MOUNTAINS NEAR SIMLA.

Photo by the Rev. J. G. Potter.

But many did take them ; in fact that day I did grand business. On another occasion a Moslem scowled at me and shook his finger as he hurried past, muttering " I know what is in those books ! "

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" No, she won't let you have one free ! She says no one values a thing they get for nothing. And it's quite true, too. Give a *pice*, man, what's one *pice* ? " And somebody, in fact several somebodies, did so.

❧ ❧ ❧

A neatly-dressed Hindu glances sidelong at the books I am carrying, and after taking stock of me well, goes off to buy a railway ticket. But presently I see him slip a coin into the hand of a small boy by his side, and turn his back while the little chap comes fearlessly up to me to buy a Hindi Gospel and receive a picture as a present for himself.

❧ ❧ ❧

A Moslem buys a book, but apologetically remarks—half wishing, I think, to give the book back again—" These are not really for us to read, *Memsahiba* ; they are Christian books." But when it is pointed out to him that there is only one God Who made us all, he slowly nods his head. " Well, yes, that is true certainly ; there is only one God." I tell him that if there is only one God, as we firmly believe, it behoves us all to hear what that one God has to say to us, especially in such solemn

times as these in which we are living. He goes off thoughtfully with his book.

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The story of the house founded on sand greatly aroused a group of third-class passengers when I read it aloud to them the other day ; and they bought a number of Gospels. Quite a large crowd of reverent listeners will gather round when one reads out of the bright-coloured little volumes and then holds them up, saying, " This is only one *pice*, who will have it ?—and I have them in other languages too. Hindi ! does anyone read Hindi ? Sindhi ! does anyone read Sindhi ? Come and look at my books : you need not buy unless you wish, but there is no harm in looking." Then a number of first fingers and thumbs dive into waistcoat pockets or forage about in the top of turbans, to find little screws of something in which is tied up the precious store of dirty brown coins. We watch (without seeming to watch) and pray that some hearts may be opened.

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" *Bibi-ji* [lady], can you read ? " " No ? well, does not your husband at home read, or your son ? " " No ; he [the husband ; an Indian woman never ' takes her husband's name,' she will cover her face shyly and smile and look to someone standing by to speak the magic sound, or else she will say ' the father of So-and-so ' ]—he does not read, but the boy



## Pictures from the Punjab

does," and a book is bought with a smile at the accompanying picture, which at any time would be a rare treasure, but with a farthing book too, what a splendid gift to take home!

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See that clean, nice-looking group over there! Respectable people they must be—for the women are sitting with their faces toward the wall! (Will they ever turn to the Light?) Mother, daughter, and three or four nice plump grandchildren sit on the ground among their bundles of bedding and cooking apparatus and one and another mysterious little pudding-like package tied up in a duster; they are waiting (for hours too, as I happen to know!) for their train. "Where are you going with the family, *Bibi-ji*?" "We are going to Amritsar, *Memsahiba-ji*," and the side of the veil near me is pulled slightly to one side and two brilliant brown eyes look up into my face with obvious pleasure at being taken notice of. "O, you have a long time to wait." "Have we? What's the time? And what time does our train go?" I tell her the time her train starts, and how long she has to wait, and suggest some pictures (one picture given free with each

book bought). "O yes," she volunteers, "one of the boys can read"; and the child rustles up, stiff with new scarlet and white clothes for the journey, and when the woman hears that there are four parts of the book—*i.e.* the four Gospels—and sees the four bright colours of their covers and the attractive little paragraph headings inside, she buys all four. Then plop went my little starchy friend's fat body down on to the bedding-roll, to begin at once to look at his treasures. Where shall we meet again? Outwardly so attractive, so nice, so responsive, these are some of the "other sheep" which Jesus said that He must bring home.

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One customer urges in halting English: "I was reading in mission school, therefore you should give me book free, sir." But we do not quite see the connexion!

Another man is so struck by the cheapness of our books that when I give him a tract as well he seems almost hurt that no more money is accepted.

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There is a little rough-headed badly-tied-turban-*wāldā*. "What do you read?



THE CHURCH AND MISSION HOUSE AT KOTGARH, TO THE NORTH-EAST OF SIMLA.

Photo by the  
Rev. H. F. Beutel.

## Pictures from the Punjab

Hindi?" "Yes, Hindi." "Well, here are farthing books in Hindi to choose from." It is at times quite exciting to guess the nationality and probable language required by the passers-by. Once in the bazaar two gentlemanly-looking men walked past, with "astrakhany" sort of caps on, and in my eagerness not to lose the chance I ventured on Sindhi. "Books, farthing books in Urdu, Hindi and *Sindhi*." I called out loudly, and sure enough, both men turned. Thereupon, one copy was sold out of four books in Sindhi which I had been carrying about with me for months—having missed a chance once before, through not having remembered to take out any copies in so unusual a

language. That book would be taken down ever so far away perhaps, to the dry, thirsty province of Sindh.

But to return to my shaggy-headed Hindu. He taps his breast pocket and lo! therefrom peeps a green-bound Hindi St. Luke, well-fingered, but looking strange near a long rosary of coarse brown wooden beads. Obviously this is a Brahman. "I read it all day long," he says, "I bought it from you the other day." This man tells fortunes, I find, and I have since seen him patting the Gospel superstitiously while he read a man's hand over it! Ah, if he would only read the man's fortune out of the book itself.

## Common Prayer

"We cannot understand: but we can pray."—*Sister Margaret Clare.*

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

LET US PRAY—

That amid this agony of nations we may all learn increasingly to subordinate material to spiritual aims.

That in places where our Society's work is suspended owing to hostilities, the Scriptures already distributed may continue their own silent ministry.

That the Bible Society's Auxiliaries throughout the world may support its cause with sustained devotion.

That the divine blessing may rest upon the Society's agent and colporteurs in Persia.

That the proposed extension of colportage on the Amazon River may be successfully accomplished.

That the efforts of all Bible societies and colportage associations may be crowned with fruitful and abiding results.

# Sidelights on the War



IN BROADMEADOWS CAMP, VICTORIA.

*Photo by Sears' Studios, Melbourne.*

FROM Melbourne Mr. Fred G. Barley, general secretary of the Auxiliaries in Victoria, sends the following review of the Society's work among Australian troops:—

The main camp in Australia is at Broadmeadows in Victoria, which lies about eight miles north of Melbourne. Other camps are to be found in this State—one at the Domain being almost within a few minutes walk of the very centre of the city, and most pleasantly situated outside the grounds of the governor-general's residence. The ground slopes down to the Alexandra Gardens and the river Yarra, and is almost opposite the headquarters of the defence department. Another camp, which has only recently been opened, is situated near Seymour, a most thriving town on the Goulburn River, sixty-one miles due north of our metropolis. The military authorities have afforded us every facility for carrying on our distribution of New Testaments among the troops. No hindrances whatever have been encountered, in fact most ready assistance has always been forthcoming to make our great task easier.

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Canon Gason, the honorary corresponding secretary of the Society at Melbourne, was

privileged to address the troops of the First Contingent in their camp at the conclusion of Church Parade one Sunday in September, 1914, and he gave them a most inspiring talk upon the blessings to be derived from the regular reading of the Scriptures. At the conclusion of his address just over 6,000 copies were distributed among the men. Since then, we trust that these brothers of ours have found the Word to be sharper than any two-edged sword. The general secretary has addressed several of the Contingents. The men have been most attentive, and several have specially shown their appreciation. His advice to accept the copies offered has been well followed; and we are certain that the men have proved that God's book can make them not only truer servants of Christ, but also better soldiers of the Empire. Mr. Daniel, our assistant secretary, gave an address at Seymour upon the Bible Society's operations in Europe. A large hall was crowded with soldiers, and the singing of the hymns by the men was most inspiring. While a passage from Scripture was read, the attention was most marked, and when the work of distribution among our troops was described, great approbation was evinced. The men are most grateful for the kindly thought

## Sidelights on the War

of the Society in providing them with the New Testament in such a handy size.

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Messrs. C. Chenery and J. A. Cloudsdale met with few refusals when they offered our books; they have been greatly encouraged by the expressions of thanks from the officers and men. Every week a report is made to the local committee upon their work. In one recent report they tell the following story, which shows the influence exerted by the Bible upon the lives of brave fellows, who in the past may have paid little heed to religion. "A man called at the 'Bible Hut' and asked for a copy of the New Testament, which was readily given to him. He then explained that a young fellow whom he knew well had been killed in the first fighting in the Dardanelles, and his mother had just received the khaki New Testament that had been given him before leaving Victoria. When she opened it she found that her son had written, 'To the best mother that ever lived—God be with you till we meet again.' The sight of that inscription touched the man's heart, and led him to apply for a book for himself. He thought it was quite time that he commenced to read the Scriptures."

The camp chaplains have borne testimony to the great change in many of the soldiers' lives. Men who to-day are being called upon to defend the cause of justice know well that with God dwelling in their hearts they are strong. One chaplain who visited the Bible House in Melbourne told how a young fellow—whom we will call "J"—had been reading aloud from his New Testament in a most irreverent and blasphemous manner. Another young fellow, "A," requested him to desist, but J, having found somebody who objected to his reading and interpretation, became even more objectionable. The result was a challenge to fight for possession of the book. A ring was formed outside, and in a few minutes the blasphemous reader was *hors de combat* and A was champion. This seemed satisfactory, but it was not the real victory. For two nights after that fight J apologized, and then requested A to read a few verses aloud each night before they turned in.

"While the fairest portion of the globe has fallen a prey to that guilty and restless ambition, which, by the inscrutable wisdom of Providence, is permitted, for a time, to take peace from the earth, this favoured country is employed in spreading the triumphs of truth, multiplying the means of instruction, and opening sources of consolation to an afflicted world."—Robert Hall: *An address circulated at the formation of the Leicester Auxiliary Bible Society, Feb. 19th, 1810.*

### Italian Reservists from South America

For Italian reservists who are returning to their own country from the Argentine and Southern Brazil, our Society has forwarded 7,500 Gospels in Italian to Rio de Janeiro. Already a number of Gospels have been distributed among these Italians by the Society's agent at Rio, the Rev. F. Uttley, who writes that the books are being received with ready gratitude. That the Gospels are provided by a British Society proves to be an excellent recommendation. On the voyage to Italy there will be leisure for the returning Italians to read God's Word, and there is good reason to hope that this opportunity will not be wasted.

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Sending a contribution of five shillings to the Society, a lady writes: "I am always much interested when reading in the Popular Report how God so graciously owns and blesses the circulation of His Holy Book, to the salvation of so many precious souls. I pray God to continue to bless the work and every worker. Praise Him for the work He has done through His scattered Word among our soldiers and sailors in this awful war. My brother's only son writes that he had a soldier's Testament given him, and he reads it as much as he can, and every night when able; and he has found it such a comfort and rest to his soul."

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Fifteen years ago a reckless young Canadian enlisted and went out to fight in the Boer War. He carried with him a New Testament, the gift of the Bible Society. Severely wounded at Paardeberg, he relieved the tedium of hospital by reading his Testament. Memories of home and Sunday-school came back to him as he lay there. Sacred words laid hold of his heart. He found the Love that passeth knowledge, and his last days were filled with joy and peace. When his bereaved mother in Canada heard last autumn that the Bible Society is doing the same work for the soldiers in this conflict as it had done for the soldiers in the Boer War, she came to our secretary at Toronto with a gift of \$5, saying, as the tears ran down her cheeks: "May God bless the books to others, as He did to my boy."

# Here and There

Recent grants of books supplied on "missionary terms" by the Bible Society have included: 500 Gospels of St. Matthew and St. Luke in the Kikuyu language to the Church of Scotland Mission at Kilindini, British East Africa; 600 Kikuyu Gospels to various stations of the C.M.S.; besides 400 copies to the Africa Inland Mission at Kijabe, and 200 copies to the Gospel Mission at Ruira. In Luo, another language of British East Africa, 1,500 copies of the Acts and 750 Gospels of St. Matthew have been dispatched for the Seventh Day Adventist Mission at Gendia; 4,000 copies of the Acts and 500 Gospels of St. Matthew have been sent to the C.M.S. at Maseno; while the Africa Inland Mission at Nyakach has been granted 750 copies of St. Matthew and 1,500 of the Acts. For the L.M.S. in Northern Rhodesia 1,000 copies each of St. Mark and St. Luke in Bemba have been sent to Mbereshi, and equal numbers of the same Gospels to Mbolokoso.

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From Rangoon the Rev. J. D. Disney, our acting-agent, reports that he has made a very successful Bible-selling tour up country, where he found that whatever language the people spoke they were eager to buy Gospels and other Scripture Portions in their own tongue. His principal sales were in Burmese. The book of Genesis, which is published in an attractive cover, was much in demand, and the supply became exhausted. The book of Proverbs also sold well. Some of the people were opposed to Mr. Disney and his colporteurs and treated them with rudeness, but on the whole there was great goodwill. One Burman said, "O, we are real Buddhists." "Well," said Mr. Disney, "that is no reason why you should refuse to read my books. We read yours, why should not you read ours? Are you afraid of the truth?" "I have no time to read them," said the man, who went away laughing. A Buddhist priest was interested to see good books sold so cheaply, and asked for a copy. This was given to him, and he stood in the road for a long time reading it. Chinese immigrants bought many copies of the Gospel in their own language. Indeed, as many of the "toddy shops" are kept by these



A KOREAN BIBLEWOMAN.

Chinese, copies were sold to nearly every toddy shopkeeper. Altogether on this journey 1,210 books were put into circulation, only 30 of which were given away.

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From Korea our agent Mr. Hugh Miller writes that the phenomenal sales by colportage continue to increase. He forwards the report of the missionary supervising a Korean colporteur named Kim Sung Ho, who is supported by the Bible and Prayer Union, and we quote some sentences from this character sketch. "Kim Sung Ho, the genial old patriarch among the colporteurs of Chungju, needs no introduction to those he meets, when they can see his smiling face. I believe that many a time his book is half-sold before he speaks a word. They know that a man who can smile like this must have a good Gospel, and will be a safe friend to trust; so they keep on listening to his message and buying his books, as he goes on his long round to the villages assigned as his territory. Some of the colporteurs, when they come and tell of their troubles and discouragements, give you a sense of weariness because there are no smiles interspersed; but old Kim is the most cheerful complainer I have met for a long time. About a year ago he was with me at one of the churches in the country. Here, the father of the leader of the congregation is a crabbed old heathen, who began a tirade about the difficulties of believing—how much time the household wasted by keeping the Sabbath, and how nothing but sickness and misfortune had come out of it all. Whereupon the colporteur, discreetly ignoring these remarks, said to the children in his clear strong voice, 'Now, children, look here! You obey your grandfather and wait on him carefully, listen to what he says and be respectful, and you will all grow up to be good people.' At this the old man was silent, and the colporteur confided to me afterwards that he won his goodwill by telling the grandchildren to obey him. The wisdom and generosity of the Bible Society in maintaining such men as Kim must bring forth fruit abundantly. Last year this colporteur was able to circulate 3,600 volumes of the Scriptures."

# Personalia

The Japanese authorities in Tokyo have presented our agency at Kobé with three lacquered cups, in recognition of the Society's gifts of copies of the Scriptures which have been distributed in the prisons of Japan.

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The youngest life member of the Society is Frederick William Luther Collington, who was born on Feb. 20th, 1915, at Sileby, Leicestershire. He is the first-born son of his parents, who have shown their gratitude by thus dedicating him from childhood to the service of God.

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The name of our veteran Persian Bible-seller, Benjamin Badal, has long been familiar to readers of our reports and magazines. We regret to learn that this superintendent colporteur, while journeying recently near Kashan with an assistant, fell in with robbers, who stripped them of all they possessed. In a country like Persia, with its spacious distances, defective means of communication, and constant unsettlement, the task of colportage is particularly trying and dangerous.

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One of the Biblewomen supported by our Society in the Punjab—Naomi by name—possesses a fund of consecrated common sense. A lady missionary took Naomi to visit certain villages, and while sitting inside the tent when they were encamped, had an opportunity to overhear some of the Biblewoman's talks to the crowd outside. Women of the "sweeper" caste were present, whereupon the Hindu women grew very angry, and protested loudly against being contaminated by contact with such low-

caste folk. "Sisters," said Naomi, "when your foot steps into a muddy place, do you cut off your foot? When you have to wash your babies, and your hands are defiled, do you reject your hands? Why, then, despise these women who, like your feet and hands, are of the same flesh as you are?"

To one who was going on pilgrimage to worship an image, Naomi said: "O mother, why go so far? If you want to worship a stone, why not bow down to some stone

which is really doing you good service? You have a *chakki* (grindstone) at home, as sound a stone as any—why not make your offerings to it?"

Here is Naomi's confession of faith: "In your houses you people have many vessels, some made of brass, some of wood, some just of earth. But when you put *ghee* (butter) into an earthen vessel, you set it on a shelf in a place of honour close to the brass vessels or even above them. I was a poor earthen vessel; but God put His Spirit

in me, and raised me and set me in a higher place."

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We hear that Ernest Baker, who was formerly employed in printing the Scriptures in Braille at the Bible House, London, and emigrated two years ago to Canada, has now re-entered the Society's service as a colporteur in Manitoba. He writes: "Part of my time is spent in the office at Winnipeg and the rest in the country. I have just come back from a trip of nearly a month; I was a little way up Riding Mountain. I get lots of opportunity of seeing the country; of course it is not all fun by any means, it is real hard work; but now I begin to realize what the Society stands for."

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: Bank of England, Threadneedle Street, London, E.C.

# The Bible in the World

**Laid up in the Ark** **T**HE tabernacle which Moses made in the wilderness was a pavilion, curtained off into two chambers. First came the holy place, with its golden table for shewbread, its golden altar for incense, and its golden lampstand for light. Beyond this outer sanctuary lay the most holy place. Behind its veil no man might pass except the high priest, and he but once a year. Within there stood "the ark of the covenant overlaid round about with pure gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat." How much the ark meant to primitive Israelites, it is hard for us to realize now. In their eyes it was the actual dwelling-place of God's presence, the shrine where His glory brooded and from which His grace and His mercy flowed. And so the ark came to be looked upon as the palladium of the Hebrew people, the visible symbol with which their faith and their fortunes were bound up. In the Book of Judges we have glimpses of stormy and lawless times when the ark wandered hither and thither—now hurried into battle and lost, and again brought back from captivity. Such episodes remind us of the dark ages of Christendom, when monks fled into exile, carrying with them their chest of sacred relics which had mysterious power to curse and to bless.

Regarding the actual relics which were treasured up in the ark of Israel, we know certainly of three—the pot of manna, the rod that budded, and the tables of the covenant. The omer full of manna had been laid up before the Lord in memory of that bread which came down from heaven, when God spread a table in the wilderness and men did eat angels' food. Concerning the rod that budded, we read that when jealousy broke out between the Hebrew tribes, the prince of each tribe handed a rod to Moses, who laid them together before the Lord in the tabernacle of witness. And on the morrow, out of these twelve, the rod of Aaron for the tribe of Levi was found to have blossomed—like the pilgrim staff of Tannhäuser in the medieval legend; the bare dead wood showed leaf and flower, for a token from God to signify which tribe He had chosen. Finally, laid up in the ark were the tables of the covenant, inscribed with the Commandments. Those slabs of stone came down from the granite peaks of Sinai, where the Law had been spoken in thunder; and



*Photo by Henry Irving.*

NOVEMBER 1915

## Laid up in the Ark

graven thereon by no mortal finger were the Ten Words of God's will. No relic could be more venerable, more precious. Israel's law of duty sank so deep into the conscience of mankind, that to this very day we find it written on the walls of our churches. The Commandments sum up the earliest revelation, never to be superseded: *I am the Lord thy God . . . thou shalt have no other gods before Me.*

The ancient ark suffered many changes and vicissitudes. It had been opened and searched by profane hands, before it found a home finally in the sanctuary of Solomon's temple. But when the priests carried it there to its rest, they lifted the lid to look for the last time at what lay therein; and we read "there was nothing in the ark, save the two tables of stone which Moses put there at Horeb." Other relics had disappeared; but there remained what seemed like a fragment of the Rock of Ages, bearing witness to the imperishable law of duty.

"Now these things are an allegory," concerning the true tabernacle which the Lord hath pitched and not man. We follow the spirit of the Epistle to the Hebrews when we apply them to the holy of holies which each man carries hidden in his own breast. Physiologists tell us of a law according to which the experience of each individual reproduces the life-history of the race. And this law also has its spiritual analogue. What do we keep laid up in our personal ark? What are those possessions which nothing could replace if we lost them? Suppose—to imagine the impossible—some mother in Israel consented to unlock her own private reliquary and exhibit its contents, what should we find treasured there? Perhaps an old-fashioned miniature; a bundle of yellow letters; a bit of needle-work which dear hands left unfinished, which will never be finished now; a tress of hair, with the sunshine faded out of its gold; a pair of baby's shoes; a tiny Testament, with dim writing on the fly-leaf; a thin, worn wedding-ring; two copper coins, once laid on the eyelids of the dead. Relics like these, worthless in themselves, can be beyond price to a tender, loyal, unforgetting heart. Of all

fragrant herbs which grow in life's garden, none is like rosemary, as Ophelia knew: *There's rosemary—that's for remembrance.*

And, passing beyond material tokens to inward recollections, what is it that you treasure in the ark of memory—in the soul's secret chamber, "remote, occult, withdrawn." In the shrine and reliquary of the heart—what is laid up there? Pray God that it may be indeed a holy place, from which dark and bitter thoughts are banished, where no rancour and revenge are lurking. Divine grace has power to cleanse and sweeten even our memories. And if the heart, like the ancient ark of Israel, be indeed abiding under the shadow of the wings of God, it cannot hold anything but tenderness and forgiveness and praise. Search and see what is stored therein, deeper than all beside. Have you not what seems like manna, a trophy of God's providence? Have you no recollection of how He Himself fed your hunger with bread from heaven, and satisfied your longing heart with love? Again, is there nothing to correspond with the rod that budded? Remember how God quickened your dull, dry spirit with new life and hope, and how that very quickening became the token of His choice. Your election to service was proved by that fresh vital energy. You knew that He had called you, by the fact that your whole being thrilled with the life that is life indeed.

Look again into the ark of memory. It holds something still earlier in experience, something which is far more awful, and more enduring. Is there not a law of duty, graven on fleshy tables of the heart? Is there not a primeval covenant made between yourself and your Maker? This is the first and the last and the changeless fact, over which, in spite of all changes, the soul shuts fast. At the end of the day there may be nothing left but this. But in the deep secret of experience each servant of God cherishes this word, *Thou shalt have no other gods before Me.* Whatever else he loses, he carries a covenant in his heart—the covenant which binds him in life and death to the faithfulness of his King.

T. H. D.



# Matters of Moment



DISTRIBUTING TESTAMENTS, PROVIDED BY OUR NEW SOUTH WALES AUXILIARY, TO THE N.S.W. CONTINGENT AT CAIRO. THE BOOKS ARE BEING HANDED TO THE COMPANY COMMANDERS.

During the first thirteen months of the great war the Bible Society has supplied **THREE MILLION** Testaments, Gospels, and Psalters—for sick and wounded soldiers and sailors; for prisoners of war, refugees, and aliens; as well as for the troops of all nationalities engaged in hostilities. These books have gone out in nearly thirty different languages, and have been sent into a score of different countries.

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Such a total appears the more striking when we remember that each of the three million volumes contains at least a Portion of Scripture. The precise meaning of this term was recently set forth by the Continuation Committee of the Edinburgh Conference in the following resolution: "That a Portion be defined as a publication containing not less than one complete book from the Scriptures."

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We can only give some glimpses of the Society's immense war-distribution, which is going on constantly in every land where combatants are to be found. For distribution among the multitudes of Russian prisoners of war at present confined in Germany, our Society has already supplied over 450,000 Testaments, Gospels, and Psalters in the languages of the

Russian Empire. The cost of nearly half of these books has been provided for by funds contributed by Sunday schools in the United States. These schools have also defrayed the expense of 20,000 New Testaments in Segond's French version, which we have supplied to the Evangelical Society of Geneva, for distribution among French soldiers. Further, 200 Russian Testaments and 1,700 Gospels and Psalters have now been granted free to the Russian Prisoners of War Help Committee at the Russian Embassy in London. The books will be forwarded in parcels to their destination.

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To meet the needs of prisoners of war in Russia, who now number nearly a million, our Committee have taken active steps to print fresh supplies of versions in the languages of the Central European Empires. This work has to be carried out in England. Large new editions of the New Testament and of St. John's Gospel in German have been printed in this country. Photographic plates have also been prepared for printing 20,000 copies of each of the Four Gospels and of the Psalms in Hungarian, in Bohemian, and in Polish. These editions will all be sent to Petrograd for free distribu-

## Matters of Moment

tion among prisoners of war in Russia. Through the American Embassy in Berlin Mr. Hartkopf has forwarded to the American Embassy in Petrograd 2,000 Testaments in German, 2,000 in Bohemian, and 2,000 in Hungarian; these books will also be passed on to prisoners of war.

§ § §

In Western Siberia we are supplying gifts of the Scriptures in German, Hungarian and several other languages, to friends from the United States, who have been distributing the books among prisoners of war interned in that region.

§ § §

From Belgrade word came at the end of September from our veteran colporteur, Mr. W. Lichtenberger, who, in spite of all obstacles is still supervising the Society's depôt in that city. He has distributed, mainly among wounded soldiers, many thousands of Gospels in several different languages. But on account of what he describes as "the extraordinary difficulty of transport in this country," fresh supplies of books take long to reach Belgrade.

§ § §

The Society's depôt at Bucharest is now being supplied with books from our depôt at Budapest.

From Constantinople the Rev. T. R. Hodgson, our agent, has been able to send brief letters with more or less regularity. Down to Sept. 7th he was able to report: "Order is maintained in this great city, and we are all going about our business as usual. Bible work is being carried on quietly and continuously."

§ § §

Through the Society's agent at Port Said, our Australian Auxiliaries are distributing many thousands of English Testaments among the fresh contingents of troops who arrive in Egypt from Australia. Large numbers of these books have also been placed in the hands of the Australian troops before they leave the Commonwealth.

Early in September our colporteurs at Port Said sold no fewer than 800 New Testaments in a single day to the troops on board a British transport. The hospitals in Egypt and Malta, and the hospital ships, are being supplied freely with the Scriptures.

About the middle of September the warships of the Allies landed at Port Said 5,000 Armenian refugees from the coast of Syria. These are in camp at the side of the Suez Canal, and our agent in Egypt has arranged for a free distribution of



SAKKARA, IN EGYPT.

*Photo by A. W. Cutler.*



A MAORI CAMP ON THE WANGANUI RIVER, N.Z.

*Photo by The Weekly Press.*

Gospels among them in the versions which they can best understand.

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We learn that the Society's colporteurs at Busra are effecting large sales of Gospels and Testaments among the soldiers of the Expeditionary Force, both British and Indian. Supplies of books for free distribution among the wounded are also being sent out to Mesopotamia.

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As one result of the riots and seditious disturbances which have been suppressed in the south of Ceylon, the prisons in that island contain at present a large number of persons convicted. The Bible Society is doing its utmost to bring help and consolation to these prisoners. One Sinhalese gentleman has asked our agent in Colombo to send him a bill for all the Gospels and Testaments given to those under arrest.

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From Cape Town we learn that 650 New Testaments were distributed at Rondebosch among men of the Cape Contingent, prior to their leaving South Africa.

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The Society's latest report from New Zealand, printed at Dunedin and compiled

by the Rev. F. H. Spencer, our energetic agent, has recently reached London. It covers the twelve months ending May 15th, 1915, and exhibits a splendid record of loyal and generous support. In a year, which included nine months of the great war, New Zealand has contributed to the B.F.B.S. no less than £2,382; this total contains a gift of £349 from the Otago Bible Society, but it takes no account of legacies from New Zealand, which have reached the record sum of £4,324. Mr. Spencer notes that in North Auckland a new Auxiliary has been founded, at Whangarei, which promises to become the centre of flourishing branches. Most heartily do we acknowledge the conspicuous zeal and devotion of our friends in the two Islands. A New Testament was placed in the hands of each soldier of the New Zealand contingent, which has been fighting with such magnificent gallantry in the Dardanelles. We are grateful for the recent remittances to London of £120 from the Auckland Auxiliary and £100 from the Hawkes Bay Auxiliary. The admirable arrangement by which these and other New Zealand Auxiliaries remit to London the amounts collected, as they come to hand, is a welcome assistance to the parent Society in war-time.

# For Missionary Translators

"General Phonetics for Missionaries and Students of Languages," by G. Noël-Armfield. W. Heffer, Cambridge. 3s. *net*.

"An Introduction to the Study of African Languages," by Carl Meinhof, translated by A. Werner. J. M. Dent, London. 4s. 6d. *net*.

WE would call the special attention of translators to both these new publications. Mr. Noël-Armfield, assistant in Phonetics at University College, London, gives us one of those books for which missionary students have been looking. The writer not only describes how sounds are produced, but suggests how they may be represented in writing. And by sounds he means not merely those to which our ears are accustomed in this and other civilized countries, but the clicks, explosives, and mixed sounds which are found, *e.g.*, in African and Polynesian tongues. The different values of vowels and the divergencies caused by tone and rhythm are all considered. The last two chapters contain some practical hints for the transcription of languages which have not yet been reduced to writing. The results are strange and weird, for Mr. Noël-Armfield advocates the script of the International Phonetic Association. But what else could transcribe some of the sounds he wishes his reader to be able to write? How else could you represent, as his last exercise asks you to do, the sound of a

kiss, a sniff, a snort, or a hiccough? We commend the book to our fellow-workers who are endeavouring to overcome just these initial difficulties which Mr. Noël-Armfield describes.

Professor Meinhof's eight lectures deal with a later stage in the study of language. They record the results of investigations which now have proceeded for over half a century, and give a survey of the language families of Africa. Students who are thinking of devoting themselves to mission work in the dark continent would do well to preface their introduction to the dialect they will have to use by obtaining such a general view of African languages, their importance, their richness and their variety, as is given in this book. The author gladly acknowledges the immense contribution which missionaries have made to African linguistics. He points out that versions of the Bible are the only printed books in many languages, and pays a just tribute to the British and Foreign Bible Society for its magnificent help in the publication of the Scriptures in African tongues.

R. KILGOUR.



ADEN.

*Photo by the Rev. A. Taylor.*

# In Mesopotamia



NEJEF, NEAR BAGDAD—THE GREATEST MOSLEM SHRINE AFTER MECCA. IN THE FOREGROUND IS THE CITY WALL, AND IN THE DISTANCE STANDS THE DOME OF THE MOSQUE, WHICH IS VISITED BY HOSTS OF PILGRIMS FROM INDIA AND PERSIA.

THE valley of the Euphrates was one chief cradle of primitive civilization. The inscriptions that have been dug out of its ruined cities go back to an era long before Abraham heard the divine call and set his face westwards to become a stranger in a strange land. In after ages, Mesopotamia became a great imperial centre under the kings of Babylon, and revived some of her ancient glory under the caliphs of Bagdad. But to-day Islam reigns supreme in these regions, civilization is stagnant, and a blight rests upon education. Here the faith of the Arabian prophet prevails in its crude simplicity, and bears its normal fruits of ignorance, intolerance, superstition, and fanaticism and pride.

In this land of spiritual barrenness and dearth we find, indeed, certain Christian agents; but while in quality they are excellent, their number remains so scanty that their influence is hardly appreciable. Among three million of scattered Moslems not more than a score of missionaries have been working, and these are confined to a few large cities. On the other hand, the adjoining country of Syria, with a population slightly larger, has probably over a hundred European and American

mission workers. Might not the Christian Church effect a more strategic distribution of its forces?

In Mesopotamia for many years past the Bible Society's chief centres have been the ancient cities of Bagdad and Mosul. At both these places we have had a depôt, which formed a centre for our colporteurs. At Kerkook, a large Kurdish town midway between Bagdad and Mosul, we have also kept a stock of the vernacular Scriptures, and periodical visits are made here by our colporteurs. In connexion with the Arabian Mission, our Society opened only last year a small depôt at Busra; and a suitable site was recently secured in Bagdad on which to erect a new Bible depôt in that ancient and romantic city.

Throughout last year the Euphrates Valley was darkened by a general and gradually increasing hostility to Christians and the Christian faith. Along the lower reaches of the river, the banks are lined with groves and forests of date-palms—such as Marco Polo mentions that he found growing there six centuries ago. Usually thousands of Arabs gather annually at the date-packing establishments, from which this fruit is exported on a

## In Mesopotamia

large scale. Last autumn, however, owing to the war very few of these factories opened, and there was a great decrease in the number of Gospels and Testaments sold among the packers.

Coming events cast their shadows before them. At Bagdad last autumn a Moslem bought some books from our colporteur, who writes: "About three or four days afterwards he met me and cursed me, and threatened to strike me, but another Moslem interfered, saying, 'Wait until this month is over, and the sword will arise; then these booksellers will be no more.'" Although Turkey did not formally join in the war until the beginning of November, during the previous month hardly any business had been done in Busra, and the shops were closed. Our dépôt-keeper there was pressed into the Turkish army, but captured by the British in an engagement at Busra, and afterwards liberated. After war broke out, conditions at Busra became so disturbed that our Biblewomen could no longer visit from house to house, and when they paid their usual visits they were met with much rudeness and reviling, and were frequently told that they and all Christians would be killed. But the work in the hospital was kept up; and later on, when the hospital was full of wounded soldiers, one Biblewoman helped in the Red Cross work.

At Bagdad and Mosul our dépôts were closed, and our dépôt-keepers forced to serve in the Turkish army. At Amara a colporteur was detained by the Turks and has not since been heard of.

Under these stormy and lowering skies it is doubly interesting to read some experiences of our colporteurs in Mesopotamia before the great war began. Here is an instance of patience having its perfect work:

### **The Story of the Cross**

Colporteur Yusuf Kub writes: "The headmaster of a Moslem school took a Bible from my hand, and after reading for a few minutes asked its price. I told him. Then he said, 'O pig! Will you steal from the Society? For I have heard that the Society's order is to give the books without price.' I replied, 'We have no such order.' He then said, 'Do

you love Christ? If so, for His sake give me the book without money.' I refused. Then he struck me on my face, saying, 'You do not love Christ.' Thereupon he began to read the story of the Crucifixion. His conscience pricked him, and he said, 'O man, do not be angry. Forgive me for the sake of *Isa el Masih* (Jesus Christ).'"

**"Fear not them which kill the body"**

Here is another instance of success achieved through patience. "In Bagdad a number of the Moslems whom we had met in Kerbela a year ago—when we were threatened with death by the fanatical followers of the Arabian prophet—approached me in Bagdad and said, 'Do you not fear the Moslems, that they will kill you?' I quoted Christ's injunction, 'Fear not them which kill the body,' and added, 'You hate us, and Christ has commanded us to love our enemies.' One then said, 'Your purpose is to change the religion of the Moslems.' I replied, 'We wish you to know the truth, and that you may be led to trust Christ as your Saviour.' After further conversation they purchased two New Testaments."

### **Stones and Mud**

Colporteur Majid Eshoo writes: "In the bazaar of H. the people drew round me, and some of them wished to buy my books. One came forward, and after examining the volumes said, 'When I was a soldier at Bahrein I purchased these books, but when I found that they taught infidelity I destroyed them. These Christians want to change our faith.' Hearing this, the young men and boys began to throw stones and mud at me, and had I not been helped by an old Moslem I would have been seriously hurt. Later on, when I was in my room at the caravan-serai, boys threw stones, and a Moslem *effendi* spat in my face, saying, 'O Protestant, leave those books. Leave your weak thoughts, O infidel!' Just then a sergeant and several privates examined the books, and took eight copies to the governor. They returned them after an hour, and when the people saw that nothing was done to me they left me."

## In Mesopotamia

### The Rebuke of a Cadi

In Hilla a colporteur entered a *café* where the *cadi* (judge) sat with some of his friends. The *cadi* asked, "Have you books of Turkish law?" "I have *El Kitab Allah* (the Book of God)," was the reply. Just then a man entered, and exclaimed in a loud voice, "These books are infidel, and we must not touch them or read them." The *cadi*, on hearing these words, became angry, and said, addressing the objector, "O pig! O infidel! how dare you to speak against the Word of God?" He then compelled this man to purchase a copy of the four Gospels and the Acts.

### Like Nicodemus

"In a caravanserai in Samara—where there is one of the seven sacred Shi'ah shrines—I offered my books to four *sheikhs*. One asked me whether they were educational books, and another answered for me, saying, 'He has spiritual

books only'; then, turning to me, 'If you had other kinds you would sell more. Your books are for spiritual men, and most men are carnal.' Another added, 'We like your books, but we fear to show our desire to the people of this place, and we have to obtain them secretly.' I opened St. John iii., and invited them to read about Nicodemus. After they had read, one said, 'Yes, we, like him, come at night for fear and shame; but the time is near when there will be no fear nor shame, and the night will be as the day.' They then bought two Bibles and a number of Portions. They, moreover, assisted me greatly to sell to others, so that I disposed of 100 copies during my stay in the town.

"The chief of these *sheikhs* is a learned man who has frequently visited our *depôt* in Bagdad and held long conversations on religion. Whenever Moslems from Samara who are known to him visit Bagdad, he sends them either to make pur-



BRIDGE OF BOATS AT BAGDAD.

## In Mesopotamia

chases of Scriptures or to have conversation with our worker."

### A Moslem Convert

In Bagdad one of our colporteurs met a young Persian Moslem who purchased a New Testament, besides having a long conversation on the Christian faith. He was evidently in an anxious state of mind, and his trust in Islam had completely gone. At first he had fears about declaring himself a Christian, but one day he said that he wished to be baptized. Then a C.M.S. missionary undertook to give him further instruction. Two months or more afterwards our Society's agent in Persia received a letter from one of the C.M.S. workers, in which he said, "I must tell you about Sayid A. He is going on splendidly, thank God. When he had to renew his registration in the Government books, as a Persian subject, he was asked the usual questions as to age, occupation, etc. Then came the all-important question as to religion,

to which our friend answered fearlessly, 'Christian—Protestant Christian.' The answer was received with incredulity: such a thing as a *sayid* (i.e. descendant of the Prophet) being a Christian was an obvious impossibility, and they said so. He answered that what had become an accomplished fact could no longer be regarded as an impossibility; he was a Protestant Christian, and that was the end of it. They said, 'It cannot be: such a thing has never been recorded. The Government will not accept such a statement. You must change your name.' The answer was as uncompromising as before: 'I am Sayid A., Ibn Sayid A., and I am a Protestant Christian. You may write what you like.' He says they entered his religion as 'O.' Then came a period of persecution, but nothing to what I expected he would suffer.' The same worker afterwards wrote, "Sayid A. is still diligently reading his Bible; he is passing on his knowledge to two other Moslems, and hopes to bring them to see us some day."

## Common Prayer

"Real fellowship with the living God—not make-believe about it, or keeping up a familiar but useless habit—this is prayer."

H. R. Mackintosh.

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:—

LET US PRAY—

For a speedy, righteous, and abiding peace among all nations.

For God's blessing upon all annual meetings of the Bible Society's Auxiliaries.

For the Society's Committee, now engaged upon preparing its financial Budget for next year.

For divine guidance in appointing Agents for South Africa and Italy; for the recovery of the Rev. Dr. G. H. Bondfield and the Rev. F. Uttley; and for the safety of the Rev. T. R. Hodgson and Mrs. Hodgson at Constantinople.



# Gospels for Italian Troops

By the Rev. R. O. Walker

The Society's agent at Rome

IT may interest the readers of this magazine to hear how 52,000 Gospels in Italian have been sent out from our depôt in Rome, and given away among the Italian troops by our colporteurs and by others concerned for the soldiers' welfare.

Pordenone, in the province of Udine, lies north of Venice in the direction of the Isonzo, and is therefore at this time a splendid centre for distribution. Here members of the Baptist Church, under the encouragement of their pastor, Signor Ambrosini, have zealously given thousands of copies to troops *en route* for the front.

The city of Verona is a military centre where from seventy to eighty thousand troops are always accessible. Here two of our colporteurs have been encouraged to see with what interest the soldiers accept the Gospels. Puzzled at receiving the little volumes *gratis*, they imagine that there must be some mystery behind it all, and not a few have asked what was the *real* object of the colporteurs' work. "To turn the eye of your faith to Christ, who alone can be your true shield and buckler and give you strength in the hour of danger," represents in substance the answer our men gave to these inquiries. The colporteurs could see that many recipients prized very highly the books handed them.

In the piazzas and busy thoroughfares of Bologna several thousand copies have been distributed by Colporteur Maini. In this city, as at Verona, the regiments

change frequently: after a halt of fifteen or twenty days they move on towards the front, and fresh troops arrive to take their place. Once, after Colporteur Maini had been distributing Gospels, a gentleman kept shadowing him. At last the colporteur said, "If you take me for a spy, I can show you my papers." This happened while the spy-fever was acute; but it turned out that what the gentle-

man feared was Lutheran Protestantism. The colporteur told him that it was not Germans who were providing the Scriptures, but the English, "our own Allies"; whereupon the gentleman finally retired pacified.

At Rome, Colporteur Casati has distributed many books in the neighbourhood of the numerous barracks on both sides of the Tiber. One of these is still known as the *Castro Pretorio*, or Prætorian

Camp. It was originally established by Tiberius in the days of our Lord, and there, under a corrupt military *régime*, bribes to the cohorts helped to make and unmake Emperors.

At Rome in the railway station, Signor Modon, an old ex-colporteur, who wears the medals which show that he fought under Garibaldi, distributed Gospels obtained from us on behalf of the American Baptist Mission. He wore his red Garibaldian shirt and his medals. When, however, a clerical protest was made to the police "that he was carrying on propaganda on behalf of Protestant Germany and was abusing the Garibaldi



SIGNOR MODON, WHO FOUGHT UNDER GARIBALDI.

## Gospels for Italian Troops

uniform for that purpose," Modon was advised by an official to lay aside the Garibaldian cap and shirt and then continue his distribution. This official added, "I well understand how yours is a work of *rilevamento morale* [moral uplift] and of spiritual encouragement for the soldiers."

At the railway station some soldiers were leaving for the front, when the mother and sister of one man were holding him back, and weeping as they kissed him. Signor Modon, who was touched at this sight, stepped forward and said, "Here, young man, take this Gospel of Jesus Christ: it will do you good." Thereupon the mother added: "Yes, take it, my son; take it and pray ever to Jesus and to the Madonna." The young man departed with the Gospel in his pocket.

A regiment had just arrived at Rome from Naples, and the soldiers were halted outside the station. Modon and his daughter began to distribute Gospels among them, but a sergeant interposed. Just then the colonel came along, inspected the little books, and immediately said: "Good, good! You may certainly distribute these." Modon saluted and thanked the colonel, who shook hands with him. Four hundred copies were soon given away.

The following morning a similar opportunity occurred, and Modon and his daughter at once began their distribution. But this time a captain seized a copy from a soldier's hands and began to tear it up:

Modon's daughter politely remonstrated; but the captain irately replied: "Here I command!" This officer destroyed only a few copies, for most of the soldiers firmly refused to give back their books.

At Ancona, and in other towns along the Adriatic coast, such as Rimini, Fano, and Senigallia, Colporteur Grassi of Ancona has distributed several thousands of copies, which have usually been politely accepted. Many soldiers, he says, have never before had the Gospel in their hands.

At the ports of Bari and Taranto, Signore Copertino, an evangelist and formerly one of our colporteurs, has distributed several thousands of copies for the Society. When visiting some wounded soldier in hospital, he has found occasion to give not a few books to other sufferers. One afternoon, about five o'clock, Colporteur Copertino received permission to enter one of the barracks at Bari. About 1,500 soldiers were on the barrack-ground, awaiting their rations. In Italy soldiers usually have only two meals a day. Copertino took his stand in a corner of the yard and read aloud from the Gospels. Thereafter, he began his distribution, which lasted for nearly three-quarters of an hour. All the men were eager to have Gospels: some asked for *two* copies, one being to send home. Even when a bugle-call announced that their rations had come, many waited to secure their books before hastening away.

Since this article was written, additional Gospels have been supplied by tens of thousands from our depôt in Rome for Italian soldiers.



THE ANCIENT ROMAN BRIDGE AT VERONA.

Photo by Mrs. Travers Buxton.

# For the Soldiers of Canada

By the Rev. Jesse Gibson

Secretary of the Upper Canada Bible Society

FROM ocean to ocean, in all the cities, towns, and villages of Canada there are flags flying, bugles blowing, bands playing, soldiers marching: the whole Dominion is on the *qui vive* with excitement as it goes about the business of raising an army of at least 300,000 men to fight the battles of the Empire.

Toronto has done her duty by raising thousands of men and several millions of dollars, and is ready to make greater sacrifices still.

She recently held a most enthusiastic meeting in Riverdale Park, which was attended by over 200,000 people. Into the bowl-shaped valley of the Don, where the Park is situated, there poured, for two solid hours, streams of humanity that lined the hills as far as one could see, and jammed every inch of foot-space.

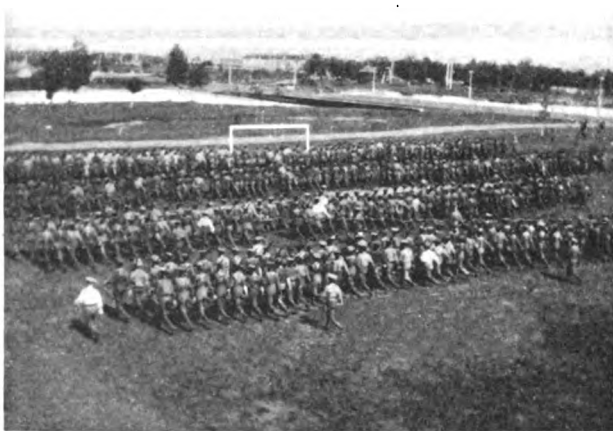
In the base of this wide-spreading valley stood Toronto's ten regimental bands, all lit up by the glow of red-blazing lights. With the strains from hundreds of instruments there rose the lurid glare of the torches showing a sea of faces on the rolling hills. These hills slope upward for a quarter of a mile; they extend in a wide circle; and on the hills nothing could be seen but faces, faces, faces. The valley seemed like a huge bowl of sugar and every grain a human being. It is doubtful if London, Paris, or any of the cities of the war, could produce a public demonstration of greater enthusiasm.

No speeches were made. The mere human voice, in such a setting, would have been absurd. Instead, the brazen voices of almost a thousand instruments spoke their message, thrillingly, in "Rule Britannia," "Maple Leaf," and "Soldiers of the King"; trustingly and prayerfully in "O God, our Help in Ages Past," and "Abide with Me"; touchingly and pathetically in "Auld Lang Syne"; and loyally in "God Save the King." Hundreds of young men came forward to enlist.

What took place in Toronto is only a sample of what is taking place all over Canada.

When this awful war suddenly and unexpectedly broke out, the Bible Society in Canada, under the able leadership of the Rev. W. B. Cooper, at once offered

the Government to supply each Canadian soldier leaving Canada for the front with a free copy of the Soldier's Testament. This offer was heartily accepted. Since then, we have given away 100,000 copies, and we expect to supply some 200,000 more as soon as the troops are mobilized. These Testaments have been most gratefully received by the soldiers. I have visited the camps at Valcartier, Kingston, Belleville, Cobourg, Toronto, Niagara, Guelph, and Port Arthur. More than one of the soldiers called me on one side, and in substance said: "I am beginning to realize that this expedition is not going to be a holiday, or a picnic, but the *real thing*. I shall have to face death in the trenches.



THE 52ND CANADIAN OVERSEAS BATTALION  
ON PARADE AT PORT ARTHUR, ONTARIO.

## For the Soldiers of Canada

I want to get right with God before I go. Can you tell me how to do so?" To scores of soldiers I have had the privilege of telling the story of Jesus and His love, and of reading the Word, and of having prayer with them.

At Valcartier we were assisted in the distribution by a number of Y.M.C.A. workers. Among these workers was Captain Pequegnat, who went to the front with the first contingent and was in the Battle of Langemarck where so many thousands of our Canadian boys fell. He was "gassed" there, and invalided home; but is better and is now on his way to the front again. In going down the line of tents at Valcartier with Captain Peque-

gnat, we came upon those occupied by the French Canadian troops. We never found a man refuse a copy of the Testament, though the majority were Roman Catholics.

From one tent we heard singing, and on inquiring how many men were in the tent, a voice, in broken English, answered, "Nine," and asked us to come in. We did so. Captain Pequegnat's parents are Swiss, so he can talk French very readily. The French soldier in the tent came forward to greet us, and we were much surprised to see a French Bible in his hand. We told him our business. He took the Testaments, and asked if it were possible to get French Bibles. We said it was. Captain Pequegnat asked him if he

often read the Bible. He said "Yes"; he had been converted about five years before and had found great comfort and help in reading the Bible. He was asked if it were not possible for him to do Christian work among his French companions, and he said he would try. He told us that every night he read a chapter in the Bible to the boys, and that they listened intently, and that he tried to explain to them in his own simple way just what it meant. We told him that we would remember him and his Bible-reading in our prayers. He wanted us to come and hold a service for the French boys, and we promised to arrange for one. We made arrangements with the French Baptist pastor in Quebec to come out and hold a service; but in two days the camp broke up and the service was never held. We were very sorry; for these men said that they had never heard the "Old, old story" told in that way before.

Captain Pequegnat told us that sometimes at



MOOSE RIVER FALLS,  
CANADA.

*Photo by the Grand Trunk  
Pacific Railway.*

## For the Soldiers of Canada

a meeting at the front when he would not have his Testament with him, and he would ask the boys for one, out from their pockets would come the khaki Testament presented to them by the Bible Society.

Again and again while talking to wounded soldiers at the front, Captain Pequegnat told us he had found this Testament in the soldiers' pockets. The books had been presented to them by the Bible Society at Valcartier, and showed signs of considerable usage. One of the soldiers told him that the khaki Testament was the best souvenir.

I have just returned from distributing the Testaments among the boys of the 52nd Battalion at Port Arthur. The commanding officer, Lieutenant-Colonel Hay, did everything in his power to make my visit to the camp pleasant. I think, without exception, the 52nd Battalion is one of the finest bodies of men that Canada has sent to the front. It is composed almost entirely of lumber-jacks (men whose work it is to cut down the forest and to get out lumber) and other outdoor men who are used to roughing it, and the physique of these men is probably



CANADIAN SOLDIERS COUNTING THE HITS ON TARGETS AT PORT ARTHUR, ONTARIO.

better than that of any other Canadian battalion, not perhaps in height, but in muscular development and girth.

One of our illustrations shows the battalion on parade. Another suggests the value of the battalion as a "Pioneer Corps." They were ordered into camp at Port Arthur, right in the bush where there was no camp accommodation and no rifle-range. They promptly went to work and constructed both. All the timber used in the target-pit and for target frames was taken from the trees that were felled in clearing the land. All the sewers, etc., in this camp were constructed by the men themselves.

After addressing the men and presenting the khaki Testaments in the name of the Bible Society, I was invited to give a special address to the officers and sergeants' mess, which I did. From what I have seen as I have gone from camp to camp, I am sure that the work of the Bible Society among the soldiers is greatly appreciated by both officers and men, and that the good seed of the Word of God which is being sown will bring forth an abundant harvest to the glory of God.

"It is probable that we hardly yet realize the power of prayer. There is a suspicion of doubt at the back of many minds which makes them uneasy if they pray for anything but what they call spiritual blessings. . . . The spiritual and the material are not in separate compartments; they are intertwined with one another. . . . Prayer is the chief way in which we can influence the spiritual world. And since the spiritual has so close a connection with the material, by prayer we can influence the material world as well."—*Church Times*.

# Korean Life-stories

By the Rev. F. G. Vesey  
Of the American Methodist Mission

**C**HUNG SOK CHANG was telling me his life-story the other day; and it is a splendid tribute to the work of the Bible Society that this man has been brought out of nature's darkness into the marvellous light of the Lord. Once, like so many heathen Koreans, he was reprobate—unspeakably vicious and selfish. St. Luke's story of the Prodigal Son characterized his career, for he also had left his father's home, deserted his wife and child, taken all he could convert into money, and wasted it in riotous living. When he had spent all, he returned home, but not to repent, except in so far as he could move his father's heart to receive him back.

When his father died he moved into another district, away from old surroundings and companions, but his life was still unchanged. He spent his earnings in drink and gambling, and the home was only maintained by the energies of his wife.

One day a colporteur visited him. It was towards evening, and Mr. Chung asked him to stay the night. All through that night he listened to the story of Jesus Christ—a new religion that began to impress him very remarkably—and he says "wrought a strange feeling in me of danger and alarm." He asked the colporteur for this "new religion book," but the Bible-seller only had books in Chinese script, having sold all his copies of the Korean Scriptures. However, the colporteur promised to return as soon as possible from Seoul, 120 miles off.

Those were the days of insurrection in Korea, when travel was dangerous and marauding bands of robbers roamed the country, so it was several months before the colporteur could return. At last he came back with another colporteur, and

again sought the hospitality of Mr. Chung's house. There they stayed several days expounding the Gospels to the inquirer and some of his neighbours, but although his soul was full of deep sorrow and trouble the light broke through very slowly. Meanwhile, he noticed that night after night his two guests would go out into the darkness and kneel under a tree to pray; he used to follow quietly to watch and listen, though his soul was filled with a strange terror of death.

After the colporteurs left, Mr. Chung fervently continued the study of God's Word, and every night he too would go out under the tree to pray, thinking that was the right thing to do—remembering as well as he could the prayers of his visitors and trying to give utterance to his own soul's agony. At last he realized that he must



DROVERS WITH THEIR WATER-BUFFALOES CROSSING PEKIN PASS ON THE WAY TO SEOUL, KOREA.

*Photo by Underwood  
& Underwood.*

## Korean Life-stories

surrender his soul to God ; and he entered into a new life which has been rich with blessing and reward.

When Mr. Chung had decided to give up ancestral and spirit worship and become a Christian, his heathen wife threatened to leave him, and for a long time he patiently bore insult and abuse from her and other relatives. Often she refused to cook his food, would not allow his children to sleep with him, pulled his hair and spat upon him and even beat him ! But at last, after months of suffering, grace conquered, and his wife knelt by his side in prayer. Through their efforts, several relations have been led to acknowledge God, and in their neighbourhood a house has been purchased and made into a church building. To-day the former prodigal is the leader of this little group of Christians, and he is striving to be a faithful disciple of his Lord, telling all whom he meets of the great salvation which he has found.

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The conversion of the Korean, Yi Tok Chai, happened in this wise. Educated in Seoul, he had left the capital to take up farming in the distant mountainous country of the Kangwon province. There he met a colporteur, from whom he obtained St. John's Gospel in Korean. Now in days past he had eagerly read many

Chinese classics, and had studied Confucianism and Buddhism, but though his heart became increasingly conscious of sin, he grew hopeless of any remedy. The Gospel, however, spoke to him with strange power and charm. It laid hold of him, till gradually his old habits of wine-drinking, ancestor-worship, feasting with heathen, and belief in evil spirits, were broken off. Among his neighbours he became known as "The holy man who prayed to God."

No missionary had as yet worked in his part of the country, but when at length a Korean preacher appeared on the scene, he found Yi Tok Chai fully prepared to welcome his message. Soon a foreign missionary also arrived, and by him Yi Tok Chai was baptized with his whole household. This Korean has now gone to his reward, but he has left behind him many evidences of the faith that was in him. By his preaching and example he induced many others to leave their heathen beliefs and turn to God. His son-in-law is a class-leader of the church in the same village where the old man lived. Yi Tok Chai's family recently presented to the Bible Society the copy of the Gospel of St. John which had proved the means of his conversion. This book is one of the earliest editions published in Korean, copies of which have become very scarce.



STALL IN A KOREAN MARKET-PLACE.

# The Sura Tribe in Northern Nigeria

By the Rev. E. Hayward

C.M.S. Missionary and translator of  
St. Mark into Sura

IF you have a map of Africa by you, find the place where the 10th degree of longitude east of Greenwich intersects the 10th degree of latitude north of the Equator. Probably you will not be able to arrive at any further information than the fact that such a spot is found in the country known as Northern Nigeria—or more exactly as the Northern Provinces of Nigeria, since the two Protectorates of Northern and Southern Nigeria were formally welded into one from the beginning of the year 1914. If you possess a fairly detailed map of these Northern Provinces, you will be able to discover a city marked thereon bearing the name of Bauchi, from which one of the Provinces comprising the Northern section of Nigeria derives its name.

Bauchi itself is a Hausa town, and therefore of course Muhammadan. But in the Province itself, as distinct from the city, the majority of the population is pagan. Some tribes were reduced to subjection by the Hausas, while others successfully resisted all invasion of their confines. Among the latter category may be numbered the tribe known to the Hausas, and through them to the British Government, as Sura. These tribesmen, however, always call themselves Mohavul, regarding their Hausa appellation, whatever it may mean, as a mark of opprobrium conferred upon them

by their erstwhile enemies, whose tide of victory had reached as far as their coasts and had there been successfully checked. The territory of this tribe is situated about 90 miles to the south-west of the city of Bauchi, and speaking roughly extends over an area of twenty miles in each direction. The population of the tribe it is impossible even to guess, and the assessments of Government officials for the purpose of taxation have varied from 10,000 to 30,000. The present writer thinks that a mean between these two figures is somewhere near the mark; but with the undeveloped condition of the country, it is impossible to form anything like a correct estimate.

Of the origin of the Sura tribe nothing has been discovered so far. They possess

no literature, of course, and their oldest legends do not seem to go back farther than two hundred years at the utmost. The course of migration seems to have been from west to east, and the cause the pressure of incoming tribes on the west, and the consequent necessity for obtaining fresh farms and grazing grounds for themselves. As new communities thus sprang into existence, new townships were founded, and the first-comers to each region had the right to claim the chieftainship of these towns.

In Panyam, which is the leading town of the Sura tribe, the



A CORNER OF PANYAM.



## The Sura Tribe in Northern Nigeria

story goes that the house which held the chieftainship until the coming of the British Government only obtained it by fraud. The first house, or compound, to be built in Panyam was called Fonko, and the founder of Fonko was by rights the chief of all those who came to settle in the district. The second man to arrive built the house known as Sekkob, but was not aware of the existence of Fonko until one day he saw the smoke rising above the trees, and discovered that he had been forestalled, and therefore had no right to expect to be chief. Nothing daunted, he set to work to outwit and oust the rightful chief, before the latter had wind of his arrival. He collected secretly all the dry wood in the neighbourhood, and as secretly burnt it. He then dug a very deep hole in the ground, and filled it with wood ashes. Having carefully hidden all traces of his digging operations, he went over to the other house, and challenged the founder's right to the chieftainship, pleading a prior occupation. The founder of Fonko, having noticed smoke only recently in the Sekkob direction, laughed at the idea, but agreed to the usual test in such cases—the depth of ashes beneath their compound fireplaces. Great was his surprise when he found that the ashes of Sekkob far exceeded his own, but he submitted to the loss of his chieftainship without delay.



SURA MEN.

writing, and two reading primers have been prepared in the vernacular. Recently a tentative version of St. Mark's Gospel has been completed, and accepted for publication by the British and Foreign Bible Society. The Sura language is quite distinct from the tongues of the neighbouring tribes, though a certain number of words are identical in the language of the Angas tribe, who are the eastern neighbours of the Sura. But as the tribal characteristics, physical and otherwise, of the two tribes, Angas and Sura, are totally unlike, it is not possible to argue that the two tribes are therefore closely related to each other. A long, rolling plain, fifteen miles across, ending in a range of rocky hills, separates

the two tribes, and from discoveries in the Angas country—where the Cambridge Party now have two stations—it seems likely that the Angas were the first-comers. They were reduced to pay tribute at the time of the great Hausa conquest, and they are in many ways far ahead of the Suras, because their country was thus opened to the influence of the Hausa civilization. St. Mark's Gospel has been translated into Angas by the Rev. J. W. Lloyd, of the C.M.S., and a tentative edition is now being printed by the Bible Society.

The Sura, like the majority of pagans, are animists, but not idolators. They have a dim notion of the existence of a Supreme Being, whom they call *Nan*. He is the Creator, and gives life to man. They have a word for heaven, which they call *Derg-Nan*—i.e., the place above which belongs to God. But further than this they know nothing, and their sole religion, as far as it affects their daily life, may be summed up in the word fear. They do not know what sin means, and consequently have no word for it; nor have they any word for faith or love. The name they

### St. Mark in Sura

A mission station was founded at Panyam in 1907 by the Cambridge University Missionary Party, working in connexion with the Church Missionary Society. School and church were well attended from the first, and the earliest baptisms took place last year (1914). The Sura language has been reduced to

## The Sura Tribe in Northern Nigeria

give to this religion—and it is truly a religion in the sense that it binds them—is *Kum*. What *Kum* actually means, or its derivation, we have not discovered; but it certainly is not identified with any personification of evil, or with any evil spirit in particular. If anybody is sick, the parents or friends must “do *Kum*”—i.e., they must take a goat or a fowl and go to “salute” *Kum* with it. Sometimes, but not always, a medicine man is called in, and he performs the sacrifice of the offering. The idea of sacrifice is certainly present, though there is no word for it in the language; for the blood of the victim is sprinkled in various places, but afterwards the rest of the victim forms the substance of a feast. Each compound possesses its own recognized priest, if such he can be called, who acts in all matters connected with *Kum*.

If the special *Kum* that has caused the illness is uncertain, the friends have recourse to the casting of lots, which they call *Kospar*. This determines them as to the *Kum* that must be saluted. In cases of theft, they resort to trial by ordeal: every man suspected of the crime must bring a cock, and the whole party go to a small village about eight miles away from Panyam where all trials of this sort take place. The medicine man there provides

special “medicine” with which each owner doses his bird, and if a bird afterwards dies, its owner is held “proven guilty,” and has to pay damages. How often the real criminal is brought to book must remain a matter for conjecture; but the custom does certainly act as a deterrent to many, who firmly believe that if they steal they will be caught in this manner. It is said with regard to numerous thefts that have taken place in the houses of Christians in Panyam, that the thieves know that their victims will not resort to trial by ordeal, and therefore are easy objects of their depredations.

The Sura live in great fear of departed spirits, which are believed to haunt the houses and neighbourhoods which they occupied when in the flesh. Formerly a widow or widower must move to a new house and not return till at least a year had elapsed since the death of the husband or wife. Dead bodies must be buried immediately after death, and in a sitting position. Slaves, however, whose birth-place was far away, were cast out on to the rocks, as their spirits did not matter, presumably because they would revert to their place of birth. Owls are believed to be departed spirits, and must not be killed (except by a white-man). Bad luck will assuredly overtake the house near which



SURAS WAITING TO SPEAK TO A MISSIONARY, AT PANYAM.

## The Sura Tribe in Northern Nigeria

an owl is heard at night. Hyenas too are supposed to possess human spirits, but in this case the spirit is that of a living man, who has the power of projecting his spirit into the body of a hyena. If therefore a hyena is killed, the man whose spirit happens to be in the hyena at the time must die simultaneously, even though the man in question be sleeping in a far-away town when the animal meets its fate. Hyenas are very difficult animals to shoot, and if one should be caught, it would not be hard in the whole tribe to discover some case of a death contemporaneous with the occurrence.

If a man is taken with a very severe illness, he sets up in his house a *Kum*-pot. This pot is solemnly dedicated at a great gathering of all the relatives and friends, and a great feast has to be provided at the expense of the sick man. One of the ordinary water-pots is taken, and after certain rites have been performed, it is bound up with palm-leaf strips and decorated with the feathers of the fowls that have been killed. It is afterwards removed into his house, and he must "salute" it from time to time with fowls and goats. If he fails to do this, he is threatened with childlessness, and no success in hunting.

Upon the birth of a child, search must at once be made for a little spider, which lives in the rocks, and is called by the same name as God—i.e., *Nan*. Whether there is any connexion between the two ideas is uncertain, for there are very many instances where the same letters with the same vocal inflection convey totally different meanings. The spider having been discovered, it is carefully wrapped up in a leaf-cage, taken to the house of the newborn, and solemnly put upon the baby's well-oiled head, with a kind of invocation to this effect: "O spider, act as father to this child that it may not die, that no

sickness may befall it, but it may grow up to be a big man."

Seven years of Christian effort in the town of Panyam have by no means proved fruitless. Six boys and two girls have recently confessed Christ in baptism, and there are ten more boys and young men awaiting examination. The services on Sunday have an average attendance of over 300, and a large church is being built in the centre of the town by Sura friends of the mission at their own cost. At one time it looked as if the whole town would rapidly adopt Christianity; for the reigning king, a weak man, but hereditary chief of the pagan cult, was deposed for conniving at theft, and the leader of the pro-Christian party was elected by the people in his place, their choice being ratified by the District Officer of the British Government. Fifteen months later, this Christian chief was deposed by the same officer, without any charge against him being divulged. The next chief was carefully chosen from the *Kum* party, and the belief at once gained ground that the crime of the deposed chief was that he had abandoned his old religion in favour of the new one as taught at the mission. Since that time, our work has been very much more difficult, and progress has been very slow, especially in the surrounding towns, whose people say that they will be penalized if they accept the Gospel message. But this has not been without its good effects also, in that all half-hearted followers have had either to become whole-hearted in their resolve to become Christians, or to revert to their *Kum* practices entirely. There can be no "rice-Christians" under such conditions. May God grant that the entrance of His Word into the whole tribe may speedily manifest that "the darkness is past, and the true light now shineth."

The illustrations to this article are from photographs kindly lent by the C.M.S.



# Here and There

In England we are accustomed to Bible meetings and sermons as annual events. We sometimes forget that Bible meetings are regularly held in other parts of the Empire. Word comes, for instance, from Bombay that Mr. R. A. Adams, the secretary of the Auxiliary, has been making a successful journey, lecturing, speaking, and preaching on behalf of our Society, in the southern Mahratha country, visiting Belgaum, Kolhapur, and Poona. He has also made an encouraging week's tour in Gujarat, and during that week he had the pleasure of addressing over 2,000 Indian Christians. A Bible meeting at Doab was attended by about 200 Bhils; some of them walked ten miles to be present. At Ahmedabad there was an enthusiastic gathering of about 500 Christians, many of them young people. At Anand 400 persons assembled in the church; while at Baroda the large congregation included 20 Tamil Christian soldiers, with their commander, Colonel Campbell.

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The Rev. W. J. Mowll, our secretary at Allahabad, spent part of August in lecturing and preaching for the Society, at mission stations of the Canadian Presbyterian Church in Central India. He writes: "Never have I had such a fortnight of crowded and rapid life, going on to a new place practically every morning, arriving usually only an hour or two before I was due to lecture or speak, then to bed, and then off again next morning—by motor-car, motor-cycle, train, trap and bicycle—making the fortnight pass like a whirling dream. At Ajaigarh, the missionary in charge told me that out of the churchful of Indian folk who came to my lecture, not more than six had ever seen a magic-lantern before. At Rutlam we had in the audience the Rajah's Prime Minister, with half a dozen city councillors. The Rajah himself is at present in France. The *Dewan*, or Prime Minister, is virtually head of the city. The brother of a neighbouring Rajah was also at the meeting, and they all seemed keenly interested in our work."

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From Japan comes the report of a sermon on behalf of our Society, preached last

August in the Anglican church at Karvizama—a lovely summer resort—by Bishop Molony of the C.M.S. Mid-China Mission. The subject was "Patient continuance in well-doing," and the Bishop concluded: "The Society for which I am asked to plead to-day sets a good example of patient work. Founded in the early years of the Napoleonic wars, she has been continuing in this work for well over a century, and last year brought out more than ten million copies or portions of God's

Word, and issued nine versions in new languages or dialects, three of them for the C.M.S. and others for the use of the S.P.G. and other missions. There is nothing that is influencing Eastern people so profoundly as the circulation of the Scriptures; the whole of Eastern thought is being leavened by the teaching of God's Word." The congregation, which numbered 120, was largely composed of missionary families gathered there for rest and recuperation. The collection amounted to about £6.

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The secretary of the Canadian Bible Society, the Rev. W. B. Cooper, has been making a very successful journey to British Columbia, Alberta, Manitoba, and Saskatchewan, during which he conferred with the leading officials connected with many of the Society's chief Auxiliaries in those provinces. At Edmonton and Calgary, practically all the Churches have promised that their contribution to the Bible Society this year shall be not less than one-tenth of the total which they raise for missionary purposes.

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Trinidad, which Columbus discovered in 1496, is the most southerly isle of the British West Indies. Of its inhabitants to-day about one-third are East Indian coolies. The remainder are of British, French, or Spanish blood, besides the negroes who constitute the lower classes. English is spoken in the towns and in some country districts, but in the north and generally in the cocoa-growing areas a French *patois* prevails, while Spanish is still used in some parts of the island. There are very numerous religious bodies—not only Christian, but also pagan. The Trinidad Auxiliary of the Bible Society was established in 1836, and on June 30th, 1915, its seventy-



A HINDU CHRISTIAN.

## Here and There

ninth annual meeting was held in the Victoria Institute, Port of Spain, presided over by the Governor, Sir George R. Le Hunte, G.C.M.G. The secretary, Mr. C. B. Franklin, reported that our colporteur last year sold 4,167 copies of the Scriptures; towards his support a yearly grant of £50 is made from London. Mr. F. J. Horsford, the treasurer, was able to report that the annual subscriptions and donations had increased to \$470, despite the strain of the war. The contribution of the Auxiliary to the parent Society this year has risen to £80. The annual meeting listened with keen pleasure to impressive addresses from Mr. L. R. Wheeler, the Rev. W. McCulloch Thomson, the Rev. W. E. Smith, the Rev. J. C. MacDonald, the Hon. H. L. Clare, and the Hon. Adam Smith.

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At Valparaiso, the Union Church has made a Sunday collection for our Society's funds; this amounted to the record total of \$311—about £9 6s. 8d. at the present rate of exchange—and is more than double the collection last year.

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From Persia we learn that the American Presbyterian mission at Hamadan has made a special Bible Sunday collection, which amounted to 170 *kran*s, or about £3 8s.

§ § §

At Bombay the annual cocoa-nut fair took place at the end of August. As usual, a special effort was made that evening by our staff, aided by Indian pastors and their helpers, to circulate the Scriptures among the crowds on the Maidan. During the three hours before dark 330 copies of the Gospels were sold in ten different languages. In connexion with the fair Indian pastors also purchased about 800 books that day from our dépôt. There was no opposition, and the crowds were quite good-humoured, although not so dense as in former years.

In Bombay we have been selling recently a quite unusual number of English Bibles to Parsee and Hindu schoolboys. This is due to the fact that, in several non-Christian schools near our dépôt, some of

the teachers have been recommending their pupils to read the Bible.

§ § §

An Indian banker has provided funds which make it possible for the C.M.S. missionary doctors at Quetta to visit Shikarpur in Sindh for six weeks every year, and attend patients, chiefly those suffering from maladies of the eye. The C.M.S. *Gazette* for last August contains a report of this visit at the beginning of the present year. The medical work kept them very busy, and as there were no clerical brethren with them, the doctors gave all the addresses to the outpatients, and were listened to with great attention. They were able to sell over 1,200 Gospels in Sindhi and other Indian dialects. By means of all this Shikarpur work they have now distributed about 5,000 Gospels, and they say "we know that this circulation of the Scriptures must be having its effect." The financial promise on which this medical work is kept up has now been renewed, and is practically safe for the next ten years.

§ § §

In West Africa the popularity of the Union Ibo version increases. The first edition consisted of 5,000 Bibles, and they were all sold in less than a year. Of the second edition, 3,000 copies reached the C.M.S. bookshop at Onitsha in June 1914; these also had been sold before a fresh instalment arrived in July 1915. A third edition of 10,000 Bibles is now being printed and bound, to meet the steadily growing demand, which Archdeacon T. J. Dennis reports from the C.M.S., and from other missions in the Ibo country.

From Onitsha we cordially acknowledge a contribution of £9 5s. 4d. sent to the Society's funds by the C.M.S. stations in the Ebu-Owerri district.



THE BIBLE HOUSE, TEHERAN.

# Personalia

With much regret we record the death of Mr. H. Simmons, who has rendered wholehearted service for the last nineteen years as the Society's agent-colporteur in Tasmania. All over the island his personality was familiar and welcome. He travelled and toiled with persevering devotion to circulate the Scriptures and to advocate the claims of Bible work. Among multitudes of Tasmanian friends Mr. Simmons has left a fragrant memory and an honoured name.

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By the death of Dr. John Ross, at the age of seventy-three, the United Free Church of Scotland has lost a veteran missionary of rare distinction and devotion. He sailed for China in 1872, settling in Manchuria, where Mukden soon became the headquarters of the Presbyterian mission. Before long, Ross came into contact with Koreans on the borders of Manchuria, and began to study their language. In preparing the earliest Korean version of the New Testament, he was assisted by his colleague, John MacIntyre of Newchwang, and by a Korean named Saw Sang Yung. The preliminary draft was made from the Chinese Delegates' version by this Korean assistant, who used the dialect of north-west Korea; the result was then corrected by the two missionaries. In the year 1882 tentative editions of 3,000 copies of the Gospels of St. Luke and St. John were printed at Mukden; the type was obtained from Japan, at the expense of the N.B.S.S., and the copy set up by a Korean compositor, while two Chinese worked the press in the mission house. Afterwards Ross obtained the help of a Korean Christian, who came from Seoul, and spoke the dialect current in that capital; this form of the Korean



A SOWER IN KOREA.

language was adopted in subsequent translations. Ross next translated St. Matthew and St. Mark, and revised his earlier work, going on to complete the New Testament, which was eventually published at Mukden in 1887 at the expense of the B.F.B.S. In later years a permanent Bible Committee was formed in Korea, representing all the Protestant missionaries, and this body produced a fresh translation; the New Testament appeared in 1900, while the whole Bible was completed and published in 1911. The B.F.B.S. shared with the A.B.S. and the N.B.S.S. in the expenses of this work. To Dr. Ross, however, remains the honour of producing the pioneer version of the New Testament for the Korean people. In that country, where recently Christian missions have won such remarkable success, our own Society last year circulated 755,000 copies of the Scriptures; while the A.B.S. also distributed

459,000 copies—making altogether 1,214,000 books, mainly Testaments and Gospels, put into the hands of the Koreans during 1914.

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From Perth, W.A., we regret to hear of the death of the Hon. George Randell, a warm friend of Bible work and a vice-president of the Western Australia Auxiliary. Mr. Randell joined the ranks of the Society's Honorary Life Governors in 1904.

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The Society's agent in Japan, Mr. F. Parrott, and his wife are staying in Pennsylvania, U.S.A., on their way to England. During Mr. Parrott's absence Mr. A. Lawrence, our sub-agent, has taken charge of the Society's work in Japan.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: Bank of England, Threadneedle Street, London, E.C.

# The Bible in the World

As  
poor,  
yet  
making  
many  
rich

IF we had to pick out a single brief sentence which sums up the heart of the Gospel, we might quote the text: *though He was rich, yet for our sakes He became poor.* Advent brings home to us afresh the mystery of this Divine self-emptying. Christmas preaches one perpetual sermon on the unsearchable poverty of Christ. Our Lord's earthly life is an enduring object-lesson concerning the dignity and the blessedness of a low estate. He Himself always treats money as a kind of accident, of no real account. Nay, we cannot read the New Testament without perceiving that Christ recognizes a certain value and virtue in the lack of wealth. He distinctly associates spiritual treasure with those who go disinherited in this world. Again and again He warns us that riches are a terrible responsibility, a cleaving entanglement, a soul-searching test. And He never for one moment contemplates His cause and kingdom as controlled by money. We were not redeemed with *corruptible things, as silver and gold.*

When will modern Christians be able to recapture their Lord's point of view with regard to money? When shall we have faith enough to look at wealth with His eyes, and to feel as He felt towards riches, and those who seek to be rich? Yet the most Christ-like Christians in every age have learned this secret. The saints have shivered at the idea of great possessions—except as the prelude of great renunciations. They have recognized that “a man who is dependent on the luxuries of this life is a corrupt man—spiritually, politically, financially corrupt.” They have refused to measure spiritual success in terms of cash. And out of their poverty they have demonstrated that Christ's cause has never yet stood still for sheer lack of funds.

Those who have added most to the real treasure of the Church have mostly been among the poor of this world. Even in the actual contributing of money, working men as a class are more free-handed than the well-to-do. Christians who earn weekly wages give away habitually a much larger percentage of their margin than Christians who pay super-tax. There are certain Churches, like the Moravian and the Methodist, distinguished for noble liberality among the rank and file of their members. More than a century ago, in the *Edinburgh Review* for 1808, Sydney Smith complained of “the dread-

DECEMBER 1915



A BRAZILIAN SAILING CANOE AT  
THE MOUTH OF THE AMAZON.

Photo by  
Sydney W. Smith.

## As poor, yet making many rich

ful pillage of the earnings of the poor which is made by the Methodists," and quoted a shocking case of "a poor man with a family earning only 28s. a week, who had made two donations of ten guineas each to the missionary fund." But the critic was blind to the Christian ideal of "a great soul in a small house," endowed with the supreme grace of detachment. Surely we all feel proud and thankful when we hear that some eminent and saintly Christian has been content to die poor.

In the biography which describes *The Lord's Dealings with George Müller*, we read how that remarkable man built five large orphanages, maintained and educated thousands of orphans, and established schools in which over 120,000 pupils were taught. In carrying out his work he received and administered nearly a million and a half pounds sterling. He never borrowed, and never went into debt; and when he died at Bristol in 1898, at the age of eighty-six, he left a personal estate worth only £160. We may quote another example. After William Burns, the heroic missionary, died in China, a trunk containing all the property he left behind him was sent back to England. When it was opened they found inside a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the *Gospel Boat*. "Surely," murmured a child, amid the awestruck silence, "surely he must have been very poor."

History proves that the spiritual efficacy of the Church does not proceed from its riches, and is often decreased by its endowments. A missionary society could hardly survive if it tried to exist on dividends from great investments. At any rate, the Bible Society has steadily refused to adopt such a policy. Its Centenary Fund has already been expended on the objects for which it was raised. Apart from a meagre working capital, the Society lives year by year on the contributions it receives from Christian people. And to-day it is poorer than ever, though making multitudes rich.

Since the great war began we know that everything has grown dearer. The cost of printing in England has increased by 10 per cent. The cost of paper has

increased by about 20 per cent. The prices of cloth and leather and glue, and the wages of binders and folders, have all risen, so that our Society's outlay for binding the Scriptures in London, which averages £30,000 a year, will this year amount to £33,000. Packing-cases have gone up 75 per cent. in cost; so that, instead of paying £600 as usual, our London warehouse this year must pay over £1,000 for its packing-cases alone. These enhanced prices affect not only the Society's normal missionary output, but also the pocket khaki Testaments and Gospels which are being sent free—in any numbers that are required—to sick and wounded soldiers, to prisoners of war, and to exiles and refugees. As the Society's war-distribution has exceeded 3,000,000 books, the added expense of these khaki editions alone forms a serious charge.

Our Committee have faced the financial position boldly, and they have decided, without hesitation, what their duty demands. They are resolved that the Bible Society shall neither flinch nor retreat. We shall steadily go on publishing the Gospel in each new version which Christian missionaries require. The vast bulk of our output consists of popular editions, issued for the poor in all lands. For such editions only nominal prices are charged. but *none of these prices will be raised* on account of the war. And the Society's unlimited offer to present Testaments and Gospels to all sick and wounded soldiers and to all prisoners and all refugees, will in no way be stinted or curtailed. In these dark days, we all have to learn economy. But whatever expenditure we cut down, Christians cannot and dare not economize on the Word of God. While nations are being impoverished and ruined, the Bible Society stands faithful to carry on its appointed mission—as *poor, yet making many rich*. And although by this policy of faith its funds be depleted, we have confidence that we shall always be able to say concerning it—"as poor, yet never bankrupt." In former years many friends have spent generous gifts on the Society; and now that the call comes for still larger self-denial, a Divine Voice is whispering: *Whatsoever thou spendest more, when I come again I will repay thee.*

T. H. D.



# Matters of Moment



THE MATTERHORN, FROM THE COL D'HERENS. FOUR THOUSAND FEET BELOW THE SEA OF CLOUDS LIES THE VILLAGE OF ZERMATT.

Photo by Donald McLeish.

The Rev. Dr. Bondfield, the Society's agent at Shanghai, had a very hearty welcome when he recently interviewed the China Sub-Committee at the Bible House, London, and laid before them some impressive statistics. The personnel of Protestant missions in China now number nearly 4,500—without taking account of the wives of missionaries. After a quarter of a century's laborious translation work, the completion of the chief Chinese versions of the Bible is now within sight. Our Society's circulation of the Scriptures in China practically began with the first edition of Morrison's New Testament in 1814, and since that time has amounted altogether to 28,300,000 copies. When we try to measure the Christian forces which are making for the evangelization of China, it is significant to note that nearly 20,000,000 of these books have been distributed since the present century began.

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In the monthly record of the American Bible Society for October there appeared a striking paper on "The New Testament among the Greeks," which was prepared, under the direction of the Greek Patriarch of Constantinople, by three Bishops of the Orthodox Church, and read at the World's Bible Congress held at San Francisco last August. From this document we quote the concluding sentences :

"As long as Greeks declare the Lord Jesus Christ to be the Redeemer and Saviour of mankind, and lay their hopes on Him alone, the New Testament, this revered, God-inspired Book, wherein His world-redeeming work is exposed to all, shall be highly precious and dear to them. For the Greeks, the Theanthropos, our Saviour, is inseparably connected with the New Testament, which proclaims Him to the world. Having indelibly stamped on their minds the long struggles and sufferings of their forefathers for the Lord and for the God-granted Book which speaks of Him, they shall never cease to say with Peter: 'Lord, to whom shall we go? Thou hast the words of eternal life.' And these words of eternal life are treasured in the New Testament for the salvation of all."

(Signed) BASIL, *Bishop of Nicea*.

(Signed) MICHAEL, *Bishop of Sardis*.

(Signed) GERMANOS, *Bishop of Seleucia*.  
Constantinople, May 25th, 1915.

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Since the war began our dépôt at Berlin has supplied about 400,000 Testaments, Gospels, or Psalters, for Russian prisoners of war now confined in Germany, Austria, or Hungary. Great numbers of these books were given away free of charge; for others, special contributions have been received from Bible friends in

## Matters of Moment

Germany. About 120,000 Testaments and Gospels were sold at almost nominal prices, while 220,000 Testaments and Gospels were distributed on behalf of the American Sunday School Union, which defrayed their cost. The books were sent out in six languages; 325,000 in Russian; 60,000 in Polish, and the remaining copies in Lettish, Esthonian, Ruthenian, or Yiddish.

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To commemorate their golden wedding, Sir James and Lady Reckitt, of Hull, have made a number of generous gifts to religious and philanthropic institutions. The

appointed the Society's agent for Italy, and settled in Rome at the end of 1906. Two years and a half ago Mr. Walker brought his wife and family to Edinburgh for the sake of his children's education. He has now resigned his post on our staff, and is rejoining his family in Scotland. Mr. Walker leaves the Society's service with the entire confidence of the Committee and the warm regard and respect of all his colleagues and a wide circle of friends at home and abroad. In Spain, in South Africa, and in Italy he has displayed the same tireless, single-hearted devotion for the cause in which he believes so enthu-



HWA MIAO MEN AND BOYS.

*Photo by the Rev. S. Pollard.*

Bible Society acknowledges £1,000 worth of stock transferred to its treasurer by these munificent friends—to whom we desire to tender most sincere congratulations, as well as very warm gratitude.

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The Rev. R. O. Walker, who graduated at Edinburgh and is a minister of the United Free Church of Scotland, went out to Spain in 1895 as assistant to the Rev. R. Stewart, who was then the Bible Society's agent in Spain and Portugal. A year later he became joint agent with Mr. Stewart, and sole agent in 1902. Mr. Walker gave nine arduous and devoted years to Bible work in the Peninsula. Then, after an interlude of service in South Africa, he was

siastically, and for which he has spent himself without reserve.

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Acting on medical advice the Rev. F. Uttley, of Rio, is returning to England before the end of this year. Mr. Uttley, who is a Wesleyan minister, joined the Society's staff in 1901, and has done devoted service as its agent for Brazil, and until recently for Argentina. At the request of our Committee, Mr. Sydney W. Smith, the Society's sub-agent in the Amazon Valley, has curtailed the furlough which he was spending in England, and sailed at once for Brazil, with his newly married wife, where he has taken charge, for the present, of the Society's operations.

## Matters of Moment

Our Society has lost one of its senior Vice-Presidents by the death of Sir Thomas Fowell Buxton, G.C.M.G., at the age of seventy-eight. Educated at Harrow and Cambridge, he afterwards sat in the House of Commons for King's Lynn from 1865—1868. Possessed by an over-mastering sense of public duty, he devoted his long life to philanthropic service in the spirit of a deeply-convinced Christian. In 1895 he accepted the office of Governor for South Australia. Returning to England in 1899, he became President of the British and Foreign Anti-Slavery Society. In the same year he presided over our own Society's annual meeting in Exeter Hall, taking the place of Lord Harrowby, who was laid aside by illness. We may say, indeed, that Sir T. Fowell Buxton was bound up with the Bible Society by ancestral associations. His grandfather—the friend of Wm. Wilberforce and Charles Grant, and the brother-in-law of Elizabeth Fry—was one of the Society's early pioneers, and regularly attended the Bible-meeting parties held each year at Earldam, whose picture has been charmingly preserved for us in Hare's volume *The Gurneys of Earldam*. It was this grandfather, the first Baronet, whom William Wilberforce chose to be his "parliamentary executor," and who finally brought about the abolition of slavery in the British dominions. The grandson worthily maintained the traditions into which he was born. A strong supporter of the Bible Society, his was a familiar figure for many years on the platform of our May meeting. It was characteristic of Sir Thomas Fowell Buxton that he died in a small house, almost a cottage, close to his own mansion at Cromer, which he had given up to be used as a hospital for wounded soldiers.

With keen regret we record the death

of the Rev. S. Pollard, of the United Methodist Church Mission. He first went out to China in 1886, and has had great success in evangelizing the aboriginal tribes who inhabit the highlands of Yunnan and the neighbouring provinces. Mr. Pollard himself took a chief part in translating three Gospels and the Acts into the Hwa Miao language. In a letter to Dr. Bondfield, dated Sept. 5th, he wrote:

"A day or two ago there arrived here among the hills two packets of the Acts in Hwa Miao. We are all charmed with the appearance of the books. We feel deep gratitude to your noble Society for its deeds of love and mercy which encircle the whole world. In a year when the claims on the Society are so great, and when the warring soldiers are giving their lives as sacrifices for their various motherlands, and all are looking to you for some help and strength to enable them to face the terrible risks, you have time and a heart big enough to care for the tribesmen of West China's hills, whose great fight is against hunger and disease. Under the sheltering wing of the Bible Society not only do Russians and Galicians, Prussians and Poles, find some refuge, but Hwa Miao and Kopu, Lisu and Laka, can also feel the fact that the Bible Society thinks of and loves them. We all thank you very, very much for all your Society is doing for these people. Undoubtedly the Hwa Miao Acts is the best thing you have yet done for them, and now our people will be able to read the stories some of them have longed to read. Is it not wonderful that the first books these people are getting are the books of Jesus? That makes me glad and very thankful to you all, and to the Master who is at the back of your great Society—nay! in its very heart."

## Christmas Antiphones

THOU whose birth on earth  
Angels sang to men,  
While Thy stars made mirth,  
Saviour, at Thy birth,  
This day born again;  
As this night was bright  
With Thy cradle-ray,  
Very Light of light,  
Turn the wild world's night  
To Thy perfect day.

Thou whose Face gives grace  
As the sun's doth heat,  
Let Thy sun-bright Face  
Lighten time and space  
Here beneath Thy feet.  
Bid our peace increase,  
Thou that madest morn;  
Bid oppressions cease;  
Bid the night be peace;  
Bid the day be born.

# The Fusion of Dialects

THE fact is too often forgotten or ignored that every living language exists in a process of transition. Indeed, if it ceased to develop, it would cease to live. Linguistic changes are especially rapid in the case of languages which possess hardly any written literature and are therefore peculiarly unstable. Whenever neighbouring tribes, speaking kindred dialects, become united under a common rule, these dialects naturally tend to coalesce into a common form of speech. Thus, in our own island during the Heptarchy, men of Northumbria could hardly converse with men of Kent; but as England became one country in government, there gradually grew up in the course of centuries a standard English language which could be everywhere understood. The same thing took place in France when the feudal divisions gave place to a central monarchy, and out of many provincial dialects classical French came into being. Now a similar process is continually going on, especially among barbarous and half-civilized races. And it is vividly reflected in the editorial work of the Bible Society. The first missionaries who enter a savage country discover a strange confusion of tongues, each tribe speaking a language of its own. Into several of these tribal dialects the Gospel will be translated—and published by our Society. In course of time, as the country is opened up and communication improves and civilization advances, tribes which have been hostile for generations come together, and their differences of dialect are slowly fused into a common speech which they all use and understand. When this comes to pass, the time grows ripe for our Society to organize and prepare one common standard version of the Scriptures. This union translation gradually supersedes the early tentative dialect versions which have prepared the way for it and made it possible.

It would be easy to give many examples of a linguistic evolution which is constantly going on under our eyes. Quite recently, in Southern Nigeria, the

Union Ibo version of the Bible has been prepared by a representative committee of missionaries, with Archdeacon Dennis as Chief Reviser, and at the expense of our Society; this Bible is now superseding earlier versions in four different Ibo dialects.

A similar movement has lately begun in Mashonaland. Here, various dialects—known as Shona, Karanga, Ndau and Chiswina, but all closely allied—have been current among the native population, which numbers nearly 450,000. In Shona the B.F.B.S. has produced editions of the New Testament, the Psalter, and three other Old Testament books, besides Gospels in Karanga and in Ndau. The S.P.C.K. has published the New Testament, the Psalter, and other portions of the Scriptures in the dialect described as Chino or Chiswina. Last August, however, a Conference was held at Salisbury, Rhodesia, to consider whether it would be practicable to employ one version of the Bible throughout Mashonaland. At this Conference representatives attended from the Wesleyan Methodist Mission; the S.P.G.; the American Methodist Episcopal Mission; the A.B.C.F.M.; the South Africa General Mission; and the Dutch Reformed Church Mission; together with five natives of Mashonaland. The Rev. George Lowe, the Bible Society's agent at Johannesburg, presided, and the Bishop of Southern Rhodesia, and Mr. L. M. Foggin, of the Government Education Department, were also present. After careful consideration the Conference agreed that a definite effort be made to produce one translation of the Scriptures, suitable for all the Mashona people. The Conference further discussed important problems connected with orthography, and with the rendering of theological and ecclesiastical terms, especially the name to be used for God.

A translation committee was finally nominated, consisting of one delegate from each of the missions represented at the Conference, with a view to preparing this proposed union version.

# Highland Clans in South-west China



HWA MIAO WOMEN OF SOUTH-WEST CHINA.

*Photo kindly lent by the C.I.M.*

IN the mountainous provinces of Yunnan and Szechwan, situated in south-west China, there live a number of non-Chinese tribes. These folk are descended from the aboriginal inhabitants of the country. The exact number of such tribes has still to be ascertained, but they are very numerous, and speak a diversity of dialects, quite distinct from the main forms of Chinese. The British and Foreign Bible Society has published one or more Gospels in four of these dialects: the Hwa Miao, the Laka, the Lisu, and the Kopu. In the following article Mr. Edward Amundsen, F.R.G.S., the Bible Society's experienced sub-agent in Yunnan, who has made several adventurous tours in Tibet, gives some glimpses of missionary work among these highland clans of the Chinese Republic.—[EDITOR.]

AS he journeys northwards from Yunnanfu, the capital of the Yunnan province, a traveller soon enters the mountains, which are inhabited by various aboriginal tribes. The people who dwell comparatively near the capital can usually speak Chinese, and resemble the dominant race in dress and manner of life. But as you penetrate farther, and the scenery grows wilder, with ever higher mountains and denser forests, the inhabitants show more and more clearly their aboriginal character, until you emerge from the tribal regions on to the Szechwan plain.

Early in July this year I arranged to meet the Rev. A. J. Nicholls, of the C.I.M., and the Rev. H. Parsons, of the United Methodist Mission, at a place called Shinsao, where a large chapel was to be

## Highland Clans in South-west China

opened for Christians of the Kopu tribe. Following the trails across the mountains—for there are no proper roads—I came first upon some Hwa Miao people, in whose small villages the smiling grown-ups and naked children all appeared glad to see the foreigner. Then a few miles from Shinsao I met large crowds of children from six schools, carrying six banners.

At Shinsao itself all the people in the neighbourhood seemed to have turned out in their Sunday-best clothes. As it was pouring with rain, we sheltered for a time in a building which had been the first chapel of the Kopu Christians. It was windowless, chimneyless, and without flooring, consisting only of walls of sundried brick roofed with straw thatch. I had an agreeable surprise, therefore, when I saw the new chapel which had been built close by. This is a large white building, with windows, well ventilated, and able to accommodate 2,000 people. I arrived on a Saturday, and in the evening the church was practically filled by eager listeners. On Sunday the congregation was even more impressive: every space was occupied, while outside stood a large crowd for whom there was no room within. This new building, like its predecessor, has been built by the Kopu themselves—which is the more creditable, since they are only a small tribe.

At the services six different tribes were represented, but Kopu was the language mainly employed. A Hwa Miao Bible-reader gave in Kopu an address on the Ten Commandments. Among these aboriginal clans in Yunnan, our Society supports eight Bible-readers in connexion with the work of the United Methodist Mission and twelve Bible-readers under the China Inland Mission. Mr. Nicholls and Mr. Parsons agree that these Bible-readers are invaluable; they teach the people to read the Gospel, they preach and act as local pastors on special occasions, and make themselves useful in a hundred different ways. Native helpers of all kinds are greatly in demand, and these Bible-readers partly meet this need until the churches and missions are more fully organized. The work of evangelizing the tribes is growing and spreading to an extent which is embarrassing to the missionaries, for they feel helpless in the face of such large numbers of adherents, untaught because there are not enough helpers to teach them.

The following story illustrates the value of the Bible Society's work in this region. One of our colporteurs passed through a village in Yunnan, where there were large salt wells; here was stationed an official of the Revenue department of the Chinese Government, and to him the colporteur offered a Gospel. The official

bought the book, read it, and re-read it. Then, saying nothing to any one, he journeyed to Talifu, and there visited the C.I.M. station, which has a shop for the sale of the Scriptures and religious literature generally. He did not give his name or ask to see a missionary, but inquired whether they had any more "Christian Gospel Books."

Not long afterwards this official



NOSU TRIBESPEOPLE.

*Photo kindly lent by the C.I.M.*

## Highland Clans in South-west China

was transferred to Talifu, and took a house near the mission station. He continued to read the Scriptures in his own home ; but after a time, finding that he was interrupted by visitors, he used to walk to the North Gate of the city, which stood not far away, and study his precious volume there. Over this gate was a large untenanted room, and here in seclusion he meditated over the Word of God. After several months had elapsed he made the acquaintance of the C.I.M. missionary, who welcomed him to his services, and brought him into fellowship with Christians. Then the new convert went, like Philip of old, to seek his dearest friend, Chao. They had formerly lived together at Peking, and were bound together by long-standing ties. The friend was an educated man of good family, bearing the title of *Da-ren*—i.e. His Honour. He heard what the Revenue official had to tell him about his new faith, and it was not long before the *Da-ren* Chao also became a regular attendant of the church in Talifu. The congregation of a mission church in such places usually consists of men and women of low rank, but these two *literati* felt no difficulty about joining in the services, and in due course they were both baptized and enrolled as church members.

In the meantime the *Da-ren* had written to his son in Peking recommending him to inquire into the Christian religion, but not telling him of his own conversion, for he feared the effect of such news on his wife and family. His son wrote back



KOPPU TRIBESPEOPLE INTERESTED  
IN THE GOSPEL.

Photo by the  
Rev. A. G. Nicholls.

that he was already acquainted with Christian teaching, and found it good. Then the father wrote again to say that he had become a Christian, and hoped that his wife and son would do the same. The reply came back that his son had already become a Christian and had been baptized into the Church two years before, while his mother was also a believer. They had long since put away the household gods, but had feared to tell the father lest he should disinherit his son, and perhaps disavow his wife. The wife had not destroyed the idols, but had put them away so that they could be brought out again at any time when her husband returned. Thus, though the whole family had become Christians, they had feared to tell each other. Great was the rejoicing at Talifu when the true state of affairs was made known.

There is no race or people to which the Gospel message, when once it has been apprehended, has appealed in vain. A savage Bechuana, on hearing the story of the Cross, was deeply moved, and exclaimed, "Jesus, away from there! That is my place." The early Moravian missionaries in Greenland laboured for years to teach their hearers the principles of right and goodness, but without result. When, however, they read to them the Gospel account of the death of Christ, one of them exclaimed, "Why did you not tell us this before? Tell us it again."—C. H. Robinson.

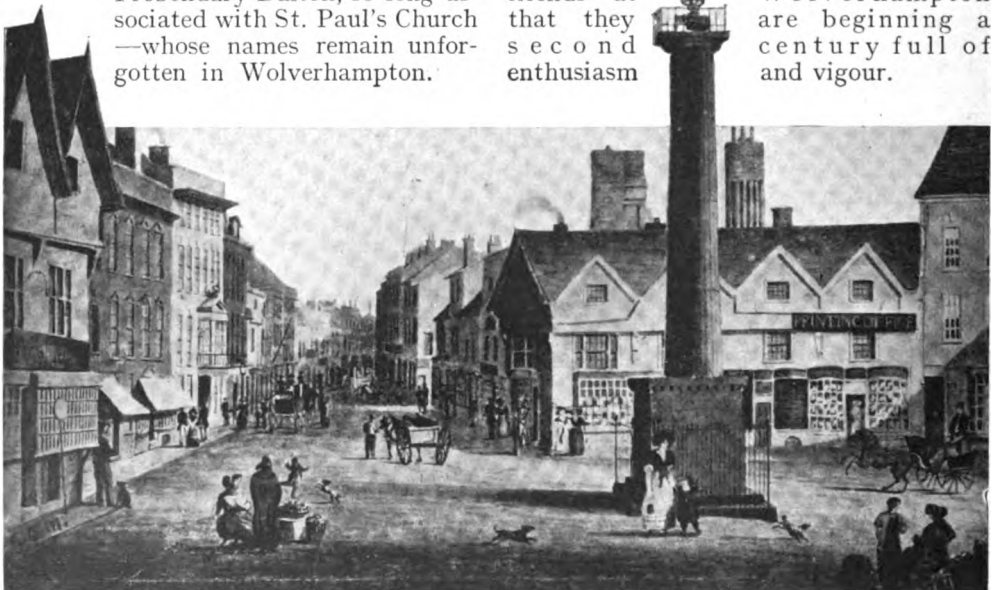
# A Wolverhampton Centenary

IT was in Waterloo year, on Dec. 12th, 1815, that some earnest Christians at Wolverhampton met in the Auction Mart, and formed an Auxiliary to co-operate with the Bible Society, which was then eleven years old. The Earl of Harrowby was appointed president and Mr. Thomas Savage treasurer of the new Auxiliary, and the Rev. Thomas Scales one of the secretaries. The first committee included not a few names which are still well known in Wolverhampton. Thanks for help on its behalf were accorded to the Rev. J. Angel James of Birmingham and other "reverend and respectable gentlemen." A month later, the treasurer remitted £100 to the parent Society. Vigorous inquiry was at once set on foot among the poor in the town to ascertain how many of them could read. "Bibles for All" was the guiding motto of the Auxiliary.

The third anniversary was addressed by the Rev. Joseph Hughes, the well-known secretary of the parent Society, while for the fourth anniversary an invitation was sent to the Rev. Rowland Hill. In later years the Auxiliary was supported by devoted men—such as Prebendary Dalton, so long associated with St. Paul's Church—whose names remain forgotten in Wolverhampton.

Mr. W. Fleming served as hon. secretary from 1859 to his death in 1885, when he was succeeded by Mr. W. L. Fleming, who only resigned in 1913. The presidents of the Auxiliary have included the late Mr. R. H. Briscoe, and the late Lord Wolverhampton. The present secretaries are the Rev. J. R. Howden, vicar of St. Jude's, and Mr. W. W. Cullwick—the latter also acting as treasurer. The new president, Mr. J. P. Shaw of Queen Street Congregational Church, joined the local committee nearly thirty years ago.

To celebrate the centenary of the founding of the Auxiliary, a largely attended meeting was held on Oct. 11th, the Mayor of Wolverhampton presiding. Prebendary Webster, as deputation from the parent Society, gave a practical and inspiring address on the unique authority and value of the Bible. Gipsy Smith, the well-known evangelist, also delivered a racy and forcible speech on Christian unity. The collection amounted to £22 15s., being the largest for years past. We heartily congratulate our Wolverhampton friends at that they are beginning a century full of and vigour.



HIGH GREEN, WOLVERHAMPTON, ABOUT THE YEAR 1820.  
FROM A PAINTING BY R. NOYES.

*Photo by G. B. Mitchell.*



# Abroad with God's Book

THE incidents related in this article show our Bible-sellers' work in chequered lights and under varied aspects.

## "Like White Ants"

One of the colporteurs in North India uses a graphic metaphor to describe the widening influence of the Gospel. "The Word of God is working among the people of this district like white ants." Those who have had experience of the silent persistency and thoroughness with which these small pests do their work will appreciate the aptness of the comparison.

## St. Paul at Mecca and Medina!

An intelligent man in the Punjab had bought a New Testament in Urdu, and opening it at random began to read aloud. He happened on 2 Cor. i. 15-16, and stumbling over the name *Makiduniya* (i.e. Macedonia) electrified those present by reading out that St. Paul had purposed to visit Mecca-Medina—the two sacred Moslem places of pilgrimage!

## Counting the Pages

In one village of the Punjab an aged woman brought her school-boy son to buy a book, and said that it must contain twenty-seven pages. The book-seller then handed her the Gospel of St. Luke. She began to count, but her fingers were too

clumsy; so a boy took it from her and counted aloud. A crowd gathered as the counting went on. What if the book had not as many as twenty-seven pages! The sale would be off. The boy counted steadily on—twenty-five, twenty-six, twenty-seven—and

so up to thirty-one. Then the old woman held out her hand for the book, saying, "It has more. It has thirty-one. I will take it." Perhaps she boasts now that her book has more pages than her neighbour's.

## How the Good News came to Yintien

From the north of China this testimony has been received from the Rev. Arnold G. Bryson, of the L.M.S. Mission at Tsangchow:

"Last year Mr. Sui, our veteran colporteur, sold over 15,000 books, a splendid total. It is impossible, however, to give an adequate impression of the area of country and the great distances traversed by this faithful worker. I have been amazed at the extraordinary list of villages he has visited in the course of twelve months. One cannot praise too highly his zeal and devotion to the interests of the Bible Society in this vast region, and such a widespread sale of Portions must be preparing the way for an abundant harvest in days to come.

"In the village of Yintien, twenty miles south-west of Tsangchow, where



THE PAGODA AT SOOCHOW, SAID TO BE THE LARGEST IN CHINA.



A TEMPLE AND A HOUSE NEAR SIMLA.

Photo by Mr. W. H. L. Church.

## Abroad with God's Book

there are no temples, not even a shrine to the tutelary god, Mr. Sui found three brothers, poor farm labourers, who became keenly interested in the Gospel. So warm was the colporteur's welcome that he decided to make this village a centre for ten days' work in the neighbourhood. Night by night Mr. Sui returned after the day's work to this village, and the brothers read diligently with their friend. Their old father and uncle, and indeed the whole family received the Gospel gladly, and it is our hope ere long to pay a special visit with a band of preachers to this place, to reap where the colporteur has sown. On behalf of my colleagues here in Tsangchow I should like to thank the Bible Society for their continued help."

### Stalwart Korean Colporteurs

Colportage in Korea is often a test of endurance. But the Bible Society is fortunate in the men it employs. We hear of one colporteur whose feet got severely frozen in the winter cold; for some days he had to stand on one foot while he sold the Scriptures, but he disposed of a goodly number of books. A missionary writes: "Last spring I was with one colporteur in a settlement where no rice or even millet could be obtained—nothing but oats and potatoes. Verily, those who desire dainty food are not found in the ranks of the colporteurs. The police up in this far corner of the Japanese Empire are still rather suspicious of missions, and the colporteurs, especially if zealous in pushing their work, are often subjected to considerable persecution. One of them spent a few days in jail, but was not discouraged and has since gone back and preached at the place of his persecution. No one can estimate the good done by these brave, devoted servants of the Master, as they go about,

the advance guard of our forces, preparing the soil and sowing the seed which we feel sure will some day result in a great harvest."

### Singing Pilgrims

In Mysore, Colporteur D. R. Yesudasa



A HILL STATION IN NORTH INDIA.

has considerable gifts as a singer of Christian lyrics, which attract and interest hearers in the Gospels which he sells.

In South India another colporteur sings hymns along the platform at a railway junction, to advertise the Gospels he is selling. The singing seems not only to attract attention but to interest the travellers, and often the way is thus opened for a few words concerning Christ and salvation. For example: one day, while the Bible-man was singing as usual up and down the train, a Hindu returning from Pandhrapur (a great place of festivals) stopped him to find out what song-book he was selling. He was in a large open car which was full of people. The colporteur explained the song and told the man that the full explanation was "in prose in this book" (holding up a Gospel of St. John). The entire car-full of people listened for fifteen minutes quietly and reverently to the Gospel message. Then practically every one bought a Gospel.

In Ceylon a colporteur who moves

## Abroad with God's Book

about among 200,000 coolies wins their attention by singing Tamil lyrics.

### Singing while Buying

On the Rand one colporteur has been struck by the happiness of the Zulu and other "boys." "I don't think I ever saw natives so happy. They came round the Bible-cart singing their hymns while buying their books. A few of them were Ndaou boys from Rhodesia, and these were especially delighted to get the Gospels in their own language."

### The Prodigal Son

Time and again we receive illustrations of the strange power that the Parable of the Prodigal Son exerts upon unregenerate hearts. Here is rather an exceptional case, which concerns a Brahman priest in the Central Provinces.

Thirty years ago a Hindu schoolmaster gave a farthing copy of St. Luke in Hindi to this priest, who was in charge of a temple. The priest read the book with great interest until he reached the parable of the Prodigal Son. But the killing of the fatted calf aroused his anger—for in the eyes of a Hindu the cow is a sacred

needing a *munshi* (i.e. a teacher of language), engaged this priest for the purpose. They read the Bible together, and the truth entered the heart of the priest—with the result that he was baptized, in spite of the bitter opposition of his relatives and friends. The whole village rose in an uproar, and the new convert had to flee for his life; after a time he returned, and was eventually ordained pastor of the Christian church in the same village. Soon after his conversion he married a Christian girl, and he has a family of five grown-up sons and daughters, *all of whom are now engaged in mission work.*

### An All-sufficing Prayer

At the opening of our new Bible House at Lucknow last year, Bishop Warne related the following story:

"One of our Christian teachers was preparing for baptism a class of catechumens drawn from India's illiterate poor; and he was teaching them to say the Lord's Prayer. Among the class was a poor old woman, who had spent her life in the struggle for physical existence; she had never memorized anything, but she had learned to say:

*Ai hamáre Báp, jo ásmán par hai* (i.e. 'Our Father, which art in heaven'). Each time she would come to the class, and say—'*Ai hamáre Báp, jo ásmán par hai,*' but would make no effort to memorize any other part of the prayer. This went on until the teacher became impatient; and one day he asked why she did not try to learn more, when she could say this so well. With a beaming countenance and with a character-

istic Indian gesture, she answered, '*Kyá zarúrat?*' (i.e. 'What need is there?'). 'The knowledge that God is my Father and has given His Son to be my Saviour has filled my life, has made all things new. What more do I need?' Just that much



A FISHERMAN'S HAVEN IN KOREA.

animal—and the book was cast aside. Later, he took up the Gospel again, and having carefully torn out the page telling about the fatted calf, he read it to the end. A Scottish missionary subsequently opened up work in that district, and,

## Abroad with God's Book

of the Bible dropped into a poor, humble woman's heart and satisfied all its hungerings."

### His Hope in the Next World

The Rev. N. H. Tubbs, of Agra, in an address at Allahabad last year, gave this example of the Bible's silent influence in India.

"I was travelling by train with an Indian gentleman—a fine, old-fashioned Muhammadan. He was an ex-student of St. John's College, Agra, and a Deputy Collector. He said, 'I owe everything in this life to the Government, but all my hope for the next world to the missionaries who have taught me religion and given me the New Testament. I keep a New Testament under my pillow, and read it every day of my life.'"

### In the Harvest-field and at the Mill

Here are two illustrations of how good seed has been sown in Bulgaria. Colporteur Manoloff found that the agricultural population in his district were mainly poor, and many of them very ignorant. It was harvest-time, and the villages were empty, the entire population living in the fields. Manoloff joined them in their harvesting, worked with them by day, and at night-fall when labour was over brought out his books, making good sales among the harvesters—and fulfilling, in his humble way, the saying, "He that soweth and he that reapeth shall rejoice together."

"From the corn we pass to the mill—and to the Bread of heaven by which alone man shall live. Colporteur Popoff visited a large flour-mill at the men's dinner-hour, but was ordered away by the manager in somewhat abusive terms. Nothing daunted, he went again next day at the same hour, and was rather abashed

by a summons to the manager's counting-house. Instead of the surly miller he expected, he found this person now transformed into a friendly gentleman who asked politely to see his books, and readily bought a Bulgarian Bible. The colporteur



A COLPORTEGE EXPEDITION  
IN KWANGSI, CHINA.

*Photo by the  
Rev. W. H. Oldfield.*

naturally inquired why he had been driven away with contumely the day before. 'Because,' said the manager, 'I have heard about you Protestant colporteurs, and I wanted to see if you are all so patient as you are said to be. Now, come, and we will go together and sell your books to my men.' Among the forty workmen Popoff disposed of his entire stock, and came away, as he says, having learned another lesson in patience."

### The Treasure on a Rubbish Heap

A woman in Argentina asked one of our colporteurs whether he had anything about Joseph, for one day when she was quite young she had found some leaves of a book on a rubbish heap, and they contained part of the life of this Joseph, and ever since then she had desired to know more about him. Her friends could not tell her where to buy the book which told about him. The colporteur sold her a Bible; and when he called again some months afterwards, he found that she had not only read all about Joseph, but had learnt that Christ had died for her, and had won peace through faith in Him.

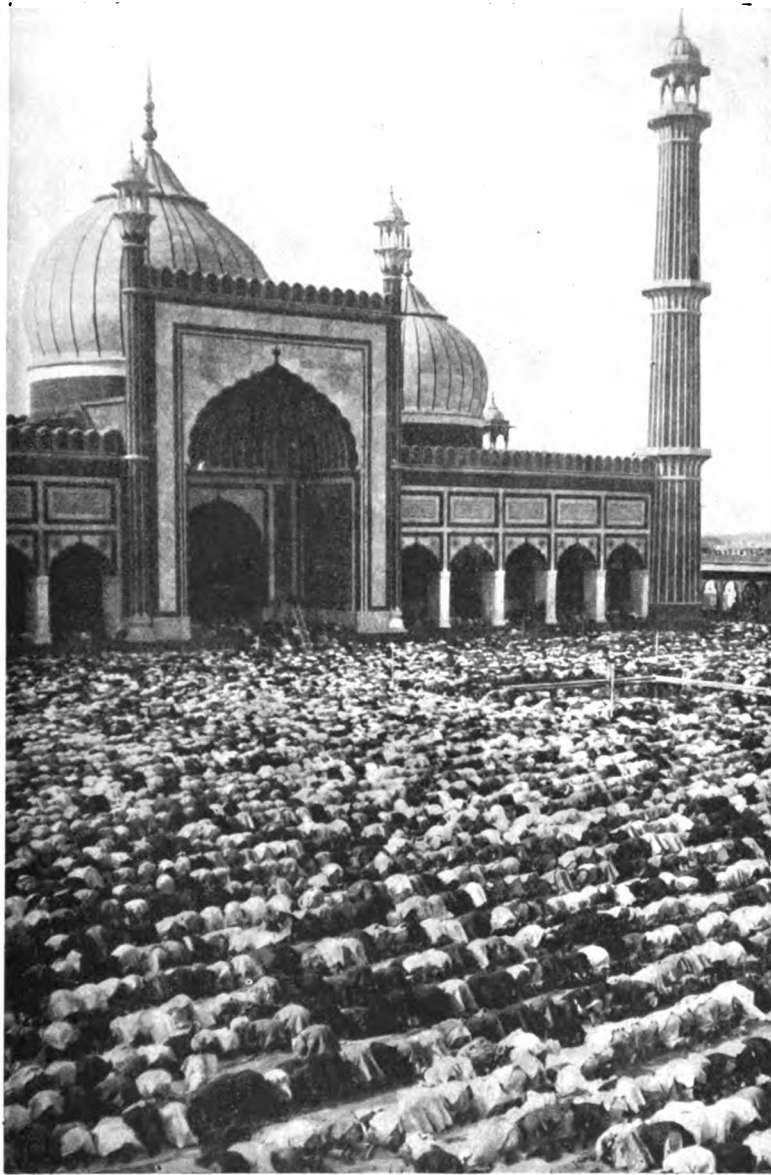
# Translations of the Koran

**A**N arresting and informing article on "Translations of the Koran" appears in the current number of *The Moslem World* from the pen of its editor, Dr. S. M. Zwemer. He brings into relief

the fact that the Koran is not a book intended for those outside the pale of Islam. In the words of Dr. Margoliouth, "The Koran may not be sold to Unbelievers; soldiers are advised not to

take it with them into hostile territory for fear the Unbeliever should get hold of it; and many a copy bears upon it a warning to Unbelievers not to touch." Moreover, to Moslems the Arabic language—"the vehicle of God's revelation to Muhammad"—is an altogether sacred tongue, not to be lightly imparted to infidels.

Nevertheless to three-fourths of the Moslem world to-day Arabic is unintelligible. The faith of the Prophet has spread even more rapidly than the language of the Koran, and Islam is now a polyglot religion. Next to Arabic, the languages most widely spoken among Muhammadans are Persian, Turkish, Urdu, and Bengali. The question whether the Koran itself may



MOSLEMS PRAYING BEFORE THE  
GREAT MOSQUE IN DELHI.

Photo by Under-  
wood & Underwood.

## Translations of the Koran

lawfully be translated from its original into any other form of speech has always been contested by orthodox Moslems; and so far as such translation has been accomplished, the versions have been as a rule the work of non-Moslem scholars and Christian missionaries. Moslems themselves have hitherto shown singular reluctance to allow their sacred book to appear except in its original tongue. This attitude may result from their rigid doctrine of verbal infallibility, which orthodox Moslems hold in so literal a form that they consider it impossible for the inspired Arabic to be rendered into any other language without serious loss.

Dr. Zwemer concludes from his investigation that up to the present time the Muhammadan Bible has been translated and published in about a dozen European languages. In English we possess no fewer than eight different versions, four of them made by Moslems. Four versions have been issued in French, six in German, and three in Dutch. There are translations also in Russian and Italian, Swedish, Latin, and Hebrew, and an incomplete translation in Spanish. In oriental languages the Koran has now been translated into Persian, Urdu, Hindi, Bengali, Malay, and Javanese; and there are reports of versions in Pashto and Gujarati. The Sheikh-ul-Islam, however,

has forbidden all translations of the sacred Arabic text into Turkish. There exists a Chinese edition of the Koran, which, besides a colloquial Chinese commentary, gives the Arabic text, with a phonetic transliteration of this in Chinese characters—without, however, any translation.

According to the *Review of Religions*, a monthly journal representing an unorthodox Moslem sect, which is published in English at Qadian in the Punjab, certain Moslems are undertaking an authoritative English translation of the Koran, which will be printed side by side with the Arabic text. We possess already several English versions of the Koran—including those by distinguished scholars like Sale and Palmer.

It is announced that this new English version, with elaborate notes, will appear in thirty parts, and the prospectus goes on to say: "As we intend to give a wide circulation to this translation, we have fixed a small price for each part—namely: Rs. 2 = 2s. 8d. per part; but as it is the duty of the rich and well-to-do to help us in this work, we intend them to pay Rs. 10 for each instalment." Certainly the wealthy ought to help the poor; but even the lowest price for this translation of the complete Koran will amount to Rs. 60—or about £4.

## O Tarry Thou the Lord's Leisure

THE Carthusian monks built their great convent high among the French Alps. "Imagine the intense stillness of that mountain solitude, the desert of St. Bruno; itself twice the height of Snowdon, girt in below with most deep and solemn pine-woods, seamed with ravines and scarred with precipices; yet far higher peaks, in their perpetual snow, towering around on every side."

A traveller made his way to the convent and questioned one of the white-cowled monks who had passed his life in that immense loneliness. "Time must be tedious here," said the stranger.

"What do you do when you have to spend so much of it alone?" The monk looked at him in pity and wonder, and answered his question with a sentence from the Latin Psalter: "*Commemoravi annos æternos*," "I think on the eternal years."

"How shalt thou bear the Cross that now  
So dread a weight appears?  
Keep quietly to God, and think  
Upon the Eternal Years."

"One Cross can sanctify a soul;  
Late saints and ancient seers  
Were what they were because they mused  
Upon the Eternal Years."

# Sidelights on the War

Just before going out to the front this autumn, a British officer made a gift to the Society, which will defray the cost of supporting eight new colporteurs in China during 1916.

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The following touching letter comes from a lady at Lowestoft: "My dear son, who was killed in action in Flanders on June 30th, left by will everything to me absolutely. I am, therefore, dividing the small amount of cash among societies working among the soldiers, and enclose ten guineas for the Bible Society. He loved his Bible, and I know he would like to help forward the circulation of God's Word. His two marked Bibles proved how he valued the Word of God; and my beloved one is now for ever safe in the better land."

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One of our Italian colporteurs, who had been called up for service in the army of his country, was rather severely wounded in August at Monte Sei Busi, near the Isonzo. Two bullets struck him, one lodged in his throat and the other in his hip; and he was also attacked by pleurisy in hospital. We are glad to learn, however, that he expects in a month or two to become convalescent.

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Indian soldiers from Rajputana, who have been wounded in British East Africa, are being nursed in Uganda. Dr. Albert R. Cook, of the C.M.S. hospital, Mengo, Kampala, writes on Sept. 14th: "I only wish you could have seen the pleasure which your kind grant of St. John's Gospel in Nepali gave to the Rajput soldiers in hospital here. We had 160 of them in our hospital at one time, and practically every one received a copy. Only four or five were unable to read, and just a few preferred the Urdu version. The

very handsome khaki cover with the red cross took their fancy amazingly, and the whole 'format' of the book with its clear black type is A 1. I suppose the bulk of them had no reading pabulum, and one saw them poring over these Gospels. May the blessed message inside bring forth fruit. Heartfelt thanks for your generous gift."

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Just returned from Serbia, Mr. J. W. Wiles tells us that he was reading Psalm xxiv. aloud in a military hospital there, and when he came to "*Who is this King of glory?*" a wounded Serbian soldier's voice from one of the beds instantly answered, "*Isus Krist!*"

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Among the multitude of casualties at the front is recorded the death of a young lieutenant, to whose influence and memory affectionate testimony was borne by his men. The *Record* also quotes the letter from him to his mother: "I do not think any one of us ever prays for personal safety. Simply you cannot be for hours in a trench, watching through the darkness for the enemy, without speaking with God. Every night when I am wandering about the trenches, or patrolling as near as I dare to the enemy, the dear old

Psalm rings in my ears, '*Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. . . . A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.*' Of course when one never goes to bed, one forgets all about prayers at normal times, but simply indulges in snatches during the quiet hours of the night. So, if you think of it, do ask people to pray for soldiers who have not got time to pray."

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The October number of *Home Words* contains an



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## Sidelights on the War

article on the War Library at Surrey House, Marble Arch, London, from which we quote the following paragraph: "Another much appreciated gift came from the British and Foreign Bible Society, which sent 1,600 of its Gospels, bound in khaki, and so thin that a man can easily slip one into his breast-pocket. It may be said that while the men frankly resent having goody-goody books thrust upon them, they are pleased to receive a Gospel or Testament. A young girl who was distributing books from the War Library in one of the military hospitals, offered a Testament to a soldier. 'Well,' said he, 'I don't mind taking a Testament.' Shortly afterwards came a request

from that hospital for a hundred Testaments."

We may add that the books granted free to this Library by our Society up to Oct. 1st numbered nearly 40,000 Red Cross Testaments, Gospels, and Psalters in English, French, and German.

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An army chaplain in England writes to the Bible House: "Your kind gifts of Testaments and Gospels for distribution among the men of this brigade are most readily received by all. It must be a joy to us to think of the silent work the sacred Word must even now be doing in the hearts of those who are so nobly serving their country."

## Here and There

At Mussoorie, North India, the annual public Bible-meeting on Sept. 20th proved a splendid success. The Rev. Dr. E. M. Wherry, of the American Presbyterian Mission, presided, and the speakers included the Rev. J. Van Ess, from Busra, and the Rev. W. J. Mowll, our acting secretary at Allahabad. There was a full audience, and a capital collection—nearly Rs. 40 more than last year.

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The Rev. N. H. Tubbs, of the C.M.S., visited a native State in India, and in going through the State high school, he noted that in one class the subject of the lesson was the Parable of the Prodigal Son. This seemed remarkable, because the State and the high school were both non-Christian. But when Mr. Tubbs expressed his surprise, the headmaster replied, "We teach the Bible throughout the school. There is nothing like it for moral teaching."

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The latest *History of Christian Missions*, by the Rev. C. H. Robinson, D.D. (T. and T. Clark, 10s. 6d.), is a decidedly valuable work of reference, compiled with that knowledge, wide outlook, and literary skill which we have learnt to expect from the Editorial Secretary of the S.P.G. It is inevitable, perhaps, that comparisons should be drawn between this book and the older *History of Protestant Missions* by Dr. Warneck. Canon Robinson's history is fuller in some particulars, while it also embodies more recent statistics and developments. On the other hand, Dr. Warneck's history has a detailed thoroughness which in some respects still makes it the more useful book. Moreover, considering the attention Canon Robinson devotes to missionary means and methods,

we are disappointed by his scanty references to Bible translation and the work of Bible Societies. His bare allusions to the B.F.B.S. leave the impression that its labours are practically confined to India and China.

### A Brahmin's Testimony

In connexion with medical missions, Canon Robinson quotes a striking testimony to the Bible in a Brahmin's address to a meeting of the American Arcot Mission. What, asked the speaker, have the missionaries come to India for? Then, alluding to one particular doctor, the Brahmin continued: "He was not discouraged: he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicines; we won't'; but in the time of our sickness and distress and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets, but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments; and he came, and our wives and daughters now smile upon us in health! Has he made money by it? Even the cost of the medicine he has given us has not been returned to him.

"Now, what is it makes him do all this for us? *It is his Bible!* I have looked into it a good deal, at one time or another, in the different languages I chance to know—it is just the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get all their intelligence and energy, and cleverness and power? It is their Bible that gives it to



## Here and There

them. And now they bring it to us and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of our land."

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In its October number, *Central Africa*, the magazine of the Universities' Mission, prints the following paragraph:

"The Secretary of the Bible Society, which is generously sending to the Diocese of N. Rhodesia thirty-six bound copies of the Chinyanja New Testament, writes: 'Our own work grows with every change in the situation; we have never had so heavy an output in August as this year, and the demands upon us increase continually. As for the finances, we are walking in faith—the problem will, doubtless, solve itself success-

fully. Only one thing concerns us just now—there is an unprecedented demand for the Scriptures, and we ought to supply them.'"

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During September the circulation of the Scriptures from our dépôt at Johannesburg exceeded 5,000 copies. The war does not appear to have decreased Bible-distribution in Central South Africa.

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Among the anonymous donations which have recently been paid in at the Bible House we may mention £87 os. 1d. from readers of *The Christian*, sent through Messrs. Morgan & Scott, Ltd., besides £6 3s 9d., also from readers of *The Christian*, specially contributed to the fund for war-distribution of the Scriptures. From readers of *The Sunday at Home* we have received £1; and 5s. from a reader of the *Christian World*. To support a colporteur in China, 'G' sends £12. We quote these as instances of the numerous gifts which are reaching us in this manner, and we desire again to acknowledge our indebtedness to all the generous givers.

"Let there be Light," said God; and lo!

Responsive Light arose and grew with glad increase;

"Let there be Peace," God said, and man made answer, "No!"

And yet there *shall* be Peace.

## Common Prayer

For many years it has been a rule for the whole staff of the Bible House in London to assemble for prayer every Tuesday morning, and in many other countries the servants and friends of the Society are accustomed to unite week by week for common intercession on its behalf. We entreat all who are like-minded to join each Tuesday morning in this unison of praise and prayer with the Society's agents, colporteurs, and Biblewomen throughout the world.

The following special topics are suggested for this month:

LET US PRAY—

That through their sacrifices and sufferings the nations may be made fit to attain peace and good-will.

That God will bless all prisoners, captives, and exiles, and speak to their hearts through the Testaments and Gospels which are put into their hands.

That the right men may offer themselves to serve as the Society's agents and sub-agents in vacant posts abroad.

That special grace may be granted to the Rev. T. R. Hodgson, of Constantinople; Mr. Alex. Hope of Teheran; also to the Rev. D. S. B. Joubert, the newly appointed secretary of our Cape Auxiliary; and to all members of the Society's staff who are now in peril, sickness, anxiety, or bereavement.

That in this time of dearth the Bible Society's world-wide mission may not be hindered by lack of funds.

# Personalia

Since the Rev. G. P. van der Merwe died in the spring of 1914, the post of secretary to our Auxiliary at Cape Town has remained unfilled. No small debt of gratitude is due to the Committee of the Auxiliary, and especially to Mr. E. J. Earp, for the generous way in which they have devoted themselves to discharge as far as possible the duties of the office. The Rev. C. E. Sampson has rendered excellent service as deputation, and Mr. Watts has faithfully continued his work in the Bible House. It is encouraging to learn that a successor to Mr. van der Merwe has now been secured. The Cape Town Committee have unanimously recommended the Rev. D. S. B. Joubert, B.A., B.D., minister of the Dutch Reformed Church at Potchefstroom. Mr. Joubert, who is thirty years of age, studied for some time at Princeton, U.S.A., and in Holland, besides visiting Germany and Scandinavia. He is able to preach fluently in English as well as in Dutch, and he has full and devout sympathy with the objects of our Society. We look forward confidently to a career of great and increasing usefulness opening out before Mr. Joubert in connexion with Bible work in South Africa.



THE REV. D. S. B. JOUBERT.

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We regret to record the death of Dr. J. E. Marks, of the S.P.G., one of the most notable missionaries of modern times within the Anglican Communion, at the advanced age of eighty-three. "Dr. Marks of Burma" became a lay missionary there as early as 1860, being ordained three years later. Wherever he worked he left the impress of his personality, especially as an educationist of the first rank. He was invited to Mandalay by King Mindon in 1868, and so impressed him that a grant of land was made for a church and school, a missionary's residence, and a cemetery, a promise being given that the king would pay

the entire cost of the buildings. The king's sons were sent to the school for a while.

But the most solid and memorable work which will always be connected with Dr. Marks' name is the creation and growth of St. John's College, Rangoon, the foremost educational institution in Burma. Under Dr. Marks' influence it has educated most of the leading Burmese of to-day. In all, some 15,000 pupils passed through his hands, and the variety of races represented among them would include Europeans, Eurasians, Armenians, Jews, Burmese, Talaiings, Chinese, Shans, Karens, Siamese, Arakanese, Kachins, Bengalis, Tamils, and many others as well.

Dr. Marks was an enthusiastic supporter and an ardent advocate of the Bible Society. Many will miss his genial presence at our May meetings. Since 1906 he had been an Honorary Life Governor of the Society.

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Among the Bible Society's sub-agents in foreign lands, the senior is Mr. Paulus Penninga. Born in Friesland, he became an earnest Christian when he was seventeen, and at the age of twenty was admitted as a

student of the Utrecht Missionary Society, at their Training School in that city. In 1885, however, the young Dutchman was appointed a sub-agent of the Bible Society, and sailed for Singapore to assist the late Mr. John Hafenden, who was then the Society's agent in Malaya. Mr. Penninga at once began to make Bible-selling tours in various parts of the Malay archipelago. Later on he was stationed in Java, where he has been working for the Society ever since. Mr. Penninga can speak and write five languages of the Dutch Indies. He has compiled dictionaries in some of these—e.g. Javanese, Madurese, Bugis. As a translator he has laboured in the revision of the Javanese Bible, preparing various editions. He also supervised the preparation of St. Luke in Balinese.

British and Foreign Bible Society, 146, Queen Victoria St., London, E.C. Telegrams, "Testaments, London." Bankers: Bank of England, Threadneedle Street, London, E.C.





